LESBIAN AND GAY ISSUE

Concordia University Montreal, Quebec Volume 11, Issue 32 February 12, 1991

Cover by Jules de Niverville

AGENDA

The Agenda is a FREE service to publicize Concordia-ralated events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday's issue and 5 pm Wednesday for Friday's paper.

Tuesday, February 12

Sexual Assault Awareness Week. Through the 15th. The Concordia Women's Collective will have information tables all week. Hall bldg. lobby. Info: 848-7411.

Sexual Assault on Campus. Come and discuss: What we know, the danger areas, and what we can do - Information and strategies. *Women only. Concordia Women's Centre, 2020 Mackay, in the basement, at 7pm. Info: 848-7411.

Black History Month film series. A documentary to be screened on the civil rights movement in the USA, including highlights of the voter registration movement, the Black Panthers, Stokely Carmichael & Martin Luther King. In H-421 at 2:30pm-5:30pm. Presented by the Carribean Student's Union, Info: 848-3527.

Concordia Students for Peace "teach-in." For all those interested in discussing the Gulf War - come and talk, ask questions, and find out information. 1-4pm, H-110. Info: 848-7410.

LGV (Lesbians and Gays against Violence) Planning meeting for anti-violence demo on the anniversary of the murder of Joe Rose. Rm. H-662, 7:30pm. Info: LGFC 848-7414.

Amnesty International letter-writing meeting on Guatemala with guest speaker Robert Jourdan. 5pm, Z-Annex, 2090 Mackay, Rm 105/106. Info: 848-7410.

Pancake Tuesday. Belmore House is sponsoring a "Mardi Gras" feast before the fast. Cost: $2.00, at Belmore House, 12:00-2:00pm.

Wednesday, February 13

Students say "NO" to War. Student demonstration, 3pm, rally at McGill University, crn. of Sherbrooke and McGll. Info: 848-7410.

Violence Against Women- Making the Connections. Discussion session on domestic abuse, sexual assault, and violence against women. Let's talk and organize. *Women only. At the Concordia Women's Centre, 2020 Mackay, 7:30pm. Info: 848-7411.

"Muslim & Christian Dialogue in the Middle East: towards a better understanding." Speaker: Dr. Victor El-Kik professor and journalist. 1pm, rm. DL-200, 7141 Sherbrooke St. W. Info: 848-7799.

In-House Conference on Cross-Cultural Intervention: Clinical Issues for Art Therapy. 1425 Rene-Levesque, rm #CB-221-12, 11am-3pm. Info: Sonda Goldman, 848-4640.

Liturgy of Ashes. At theLoyola Chapel at 12:05pm, and at 2090 Mackay, (Z-Annex) at 2pm.

Thursday, February 14

Civil Disobedience workshop. 4pm, in room H-662. Sponsored by the Concordia Troops Out Coalition. Info: 848-7410.

Black History Month Film Series. "Field of Dreams" - A documentary of the triumphs & struggles of Blacks in Canada from the 17th century to the wartime participation & activist groups. 4:30pm, H-421. Sponsored by the Carribean Student's Union, 848-3527.

Purchase a treat for your sweetheart. The Carribean Student's Union is having a Valentine's day bake sale 11am-4pm, in rm. H-508-1.

NOTE: the lecture "Liberal Arts College Philosophy of Education" by Prof. F. Krantz of Concordia scheduled for today has been cancelled.

Friday, February 15

CASE (Concordia Association of Students of the Department of English) will hold a general assembly at 4pm, rm. P-205, 2020 Mackay (P-Annex).

ELSA (English Literature Students Association) General meeting: 4-7pm, in room H-505-1. Info: 848-7487.

BI-The-Way: Bisexual women's Discussion group meets every Friday. All women welcome. This meeting, there will be an open discussion & business meeting. Info: Mon-Thurs 848-7431 and leave a message.

NDG Food Depot Dance-a-Thon! At the Church of St. Augustine, (corner Marcil and Cote St. Antoine) from 8pm-2am.

"Tribal Disco Extasy" LGFC (Lesbian and Gay Friends of Condordia) DANCE! In the cafeteria on the 7th floor of the Hall bldg. 9pm-2am, but arrive before 11pm or security won't let you in the building. Info: 848-7414.

Danse pour Salvador, organized by Salvaide. 8pm at La Playa, 4459 St. Laurent, crn. Mont-Royal. Donation of $5.00 Info: 597-1047.

Saturday, February 16

SOVEREIGNTY FOR FIRST NATIONS! SQ - RCMP OFF Mohawk Land! Demonstration, 1pm at Parc Lafontaine, crn. of Sherbrooke and Parc Lafontaine Ave., to be followed by a public meeting with Loran Thompson, 2:30pm, at 1601 Delorimier (Papineau metro). Organized by the Regroupement de solidarité avec les autochtones. Info: 598-2444.

GENERAL

Art exhibition: Regan O'Conner: Allegories. At the Concordia Art Gallery - display cases. Mon-Fri 10am-8pm, Sat 10am-5pm. Info: 848-4750. Until March 30th.

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CLASSIFIED ADS

We do NOT take classifieds by phone. RATES: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday's issue, and 5 pm Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless forms. HOURS: Mon-Fri. 10-5; Ads MUST be accompanied by payment, or they will not run.

TYPING SERVICES

Sucess to all students!! Student papers, theses, resumés, etc. 21 years experience in both languages. Rapid service 7 days a week. Work done on IBM. $1.75/double spaced. Peel/Sherbrooke 2 streets away. Call Paulette Vigneault or Roxanne, 288-0016 or 288-9638.

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Gemini Computer Typing. $1.25/page. Translation/traduction. Lise 453-8791.

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Word Processing: WP 5.1. Term papers, theses, resumés, etc... Spell check. Reasonable rates. (Maisonneuve & Fort). Call 939-3291 or leave message.

SERVICES

Laminations: Have your diplomas, posters, pictures, etc. last forever; get them laminated by professionals. Quality work available at student prices. Call 696-7676.

Exchange English for French, Spanish, etc. La Langathèque Linguistic Exchange Network 597-0680.

Electrolysis: remove unwanted hair 529-4151.

The Sexual Harassment Officer can provide you with support, guidance, and information on any matter to do with sexual harassment. All inquiries completely confidential. Call Sally Spilhaus at 848-4857, or drop in at S-K 110, 2150 Bishop.

ASTROLOGY Computer Service. Nice print-outs of your natal chart, solar chart, progressions: $2./$3. each. Natal chart with 20-page interpretation: $20. Relationship analysis: $25. Numerology: $10. & more. Classes in February. Call 844-6267.

50 companies need homeworkers immediately. For names and addresses, please send $4.95 to : C.C Publications, P.O. Box 25, Station H., Montréal, Québec, H3G 2K5.

Practical Electric guitar lessons. Improve your fundamental skills or start from scratch. Theory and technique, teacher with 13 years experience. Play better for yourself or with others! Dave: 488-9510, 484-5512.

Income Tax returns and GST Rebates. Guaranteed. Special student discount rate of 20% with this ad. 747-9640.

HELP WANTED

Audition February 22nd. Singers - Actors, Musical revue. Call 487-1204 after 5:00 pm.

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the Link

Concordia University
Montreal, Quebec
Volume 11, Number 32
Tuesday, Feb. 12, 1991

Editorial offices:
1455 de Maisonneuve Blvd. W.
Montreal, Que. H3G 1M8
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Advertising: 848-7406

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The Link is published every Tuesday and Friday during the academic year by the Link Publication Society Inc. Content is independent of the university and CUSA. Editorial policy is set by an elected board as provided for in *the Link's* constitution. Any student is welcome to work on *the Link* and become a voting staff member. Board of Directors 1990/91: Eleanor Brown, Heidi Modro, Phil Moscovitch, Janet Mrenica, Charlene Nero, Tisca Pratt and Lise Rebec; non-voting members: Ron Charles, Alice O'Brien, Ita Kendall and Michael Orsini. **Mailing address is: 1455 de Maisonneuve Blvd. W., Montreal, Quebec, H3G 1M8.** For national advertising *the Link* belongs to Campus Plus (Canadian University Press Media Services Ltd.), 124 Merton St., Toronto, Ontario, M4S 2Z2. Phone:(416)481-7283. Typesetting by *the Link*. Printing by Inter-Hauf Developments. ***The Link* is a member of Canadian University Press and the Ontario Community Newspapers Association.**

Violence surfaces on campaign posters

by Maya Bashour

The campaign posters of two women CUSA co-presidential candidates were defaced last week with violent messages.

Eleanor Brown's and Charlene Nero's "Feminism Works" posters, tacked up in the Loyola Adminsitration building, were covered with the message "Would you join a fraternity that didn't let you rape your date," taken from the Tau Kappa Epsilon (TKE) Fraternity poster campaign against date rape.

Nero, a co-president elect, found the incident terrifying.

"They're immature and irresponsible and don't belong in university," Nero said.

"It's terrifying to think that people react to something they disagree with, or are frightened of —of the word feminist — by lashing out against women in general."

She added she was even more outraged because of the attack's timing, pointing out that it happened four days before sexual assault awareness week, which began yesterday.

"This is very demoralizing," said Nero. "A lot of people have worked hard to make people aware of the sexual assault on campuses and in frats."

Nero said the poster reminded her of the September 1988 McGill fraternity, when three Zeta Psi frat members allegedly raped a 19-year-old woman during a rugby players' initiation party.

She blamed the Zeta Psi fraternity for producing the original poster, which included the offending message.

"Even if the poster is meant to be anti-rape, and give the message that the fraternity administration want to reform, the poster itself was irresponsible in its presentation, it simply doesn't work," Nero said.

Nero also pointed a finger at Concordia's dean of students for initially approving the poster .

Anna Katsafouros, president of the Inter-Fraternity Council, said the poster was part of a Tau Kappa Epsilon Fraternity campaign trying to change the common stereotypes associated with frats.

She said the poster was meant to be "eye-catching" and if someone stopped to read the words "Why join a fraternity that won't let you rape your date?" then they would see the equally-large print underneath reading "Because ALL fraternities oppose date rape!."

Katsafouros said whoever altered the posters is immature and stupid. "It's unfair that they have chosen to use the poster that was meant to help, and they have distorted it."

But she added that the original anti-date-rape campaign posters have been taken down and will be rewritten.

Ann Kerby, assistant to the dean of students, said the office does not censor posters but, in the past, has refused to approve those they deemed offensive.

The TKE poster was brought to her attention when it was submitted for approval, Kerby said. She said she told the fraternity that it could be interpreted as inflammatory because it was poorly written and presented.

Kerby suggested the fraternity change the poster, but TKE decided against it because it had already been typeset.

PHOTO BY MICHAEL THIBAULT

The official CUSA elections jeep is fully equipped both inside and out. One of its many features is that white MUC infraction slip slapped on its windshield. Congratulations to the lucky winner.

Brown/Nero snap up CUSA elections

by Stephen Lebovits

Feminism works, or at least it did during last week's CUSA co-presidential elections.

While only 2,464 Concordia students voted, beating last year's 2,226 turnout, it was enough to launch the team of Eleanor Brown and Charlene Nero into next year's co-presidency.

Brown and Nero, who ran on a feminist platform, captured 696 of the vote, beating their closest competitors, Lana Grimes and Ken Huck, by 178 votes.

According to Nero, the first priority on their agenda is next year's student handbook.

"The handbook is a vital piece of information, and April 1st is too late to contact clubs (because it's the end of the semester)," she said.

The Nero/Brown slate also promised to be accessible to students at both campuses. "We're not going to have any of this 'in but not in' bullshit," said Nero, referring to some of the problems with this year's co-presidents.

Nero said that she and Brown will divide their time between campuses, with Nero spending more time at CUSA's Loyola office, and Brown at Sir George.

Nero was also critical of CUSA's much maligned constitution, calling it "an obsolete document," saying that it will be studied during the summer, with a report due in early December.

Lana Grimes, who ran with Q-PIRG member Ken Huck, said she entered the presidential race as "a shot in the dark", but was not disappointed with a second-place finish.

"Absolutely, the students have a strong team in there, there should be some good things happening."

Grimes, who decided to run six days prior to the actual election, said it's too bad Brown and Nero have to shoulder the burden of rehabilitating the association after this year's fiasco.

The only referendum on this year's ballot - the proposed CUSACORP 25-cent a credit fee leavy, was accepted by a margin of 67 votes.

Beginning in September, full-time students will now be charged an extra $7.50 per year, on top of the $1.60 they already pay to CUSA. This will account for an $80,000 injection of funds for CUSACORP, alleviating some of CUSA's financial burden.

But one thing Grimes, Brown and Nero all agreed on was the repeated voter incentive program.

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CASA craps out

by Tyrone Newhook

Concordia's team of commerce students weren't on the ball whenthey attended the annual Commerce Games at the Université de Laval.

The 80 students competing in last month's games placed eighth out of eleven university teams participating.

Katherine Kruse, CASA's executive v.p. external, said she was not surprised by the game results she got Saturday.

She said she thought Concordia would come in either seventh or ninth place.

"We didn't win any of the events," Kruse said.

The Hautes Etudes Commercial of the Université de Montréal came out on top, followed by McGill in second and the Université du Québec à Montreal in third.

The Jan. 11-13 week-end consisted of games for three categories: academic, social and athletics. Examples of these were financial and marketing cases, a debate, stock simulation, a fashion show, obstacle course, volleyball, hockey, and water polo.

The final meet day ended with an awards banquet. Concordia got an award for taking part.

"We were the most supportive and the most visible team there,"Kruse said.

Students participating had to pay $60 each. But Kruse said CASA was able to subsidize $11.

In previous years, only Quebec universities competed in the games, but this year the University of Ottawa was invited because of its proximity.

Concordia will host next year's games, which will coincide with Montreal's 365th birthday.

MUC shuns gay/lesbian committee's demands

by Peter Matz

The trials begin Sept. 11 for the 48 people arrested last July by MUC police outside Station 25 while demonstrating against police brutality.

Another eight people, arrested during last July's police raid of a private party - attended mostly by gays and lesbians - will appear in court beginning next month.

Douglas Buckley, a member of Lesbians and Gays Against Violence (LGV), said the worst charge would be an "unconditional discharge ."

"If we do lose, no one is going to go to jail for this," Buckley said. "All we really did is block traffic on the street."

"What is interesting, is we have yet to see the police really come out and say 'We used excessive force, and we were homophobic in our actions.' "

A commission was set up following the raid to ease tensions between police and lesbian and gay communities, but Buckley said it is not going well.

Unless the police drastically change their attitude, we may be leaving that commission," Buckley said.

David Shannon, another LGV member, said none of the group's six original demands have been met.

Some of the demands included dropping all charges against the 56 people arrested, holding a public inquiry into the allegations of police brutality, and having a lesbian and gay man sitting on the MUC's Commmittee on Interracial and Intercultural Relations.

"There is a major amount of fear among the gay community in terms of the authority," Shannon said. "They're always humiliated when they actually do go to the police with a problem."

Shannon said police promised last summer to launch an internal investigation into the allegations of police brutality.

"Several months later, it seems like it never took place," said Shannon. "They're saying that nothing wrong happened last July. If the police feel they can get away from doing anything, it certainly calls into question their ability to police the city."

Police, not wearing their identification badges, broke up a

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Agenda continued from page 2

The Concordia Accounting Society is pleased to provide the document "University Guide to Accountancy," available free of charge at the Society offices in GM-211-12.

The Notre-Dame-de-Grace Black Community Association needs you to help with the children in our community with after-school tutorials. Please call the NDGBCSA at 481-3598.

CRSG - Production Studio: CRSG has on studio. We will train people how to become a great producer, how to produce bands, do interviews, etc. Experience not required, just enthusiasm. Regular meetings are held every Friday at 6:30pm in H-647. Info: 848-7402/01.

Concordia Troops out Coalition: Meets every Monday at 4pm in room H-662. Info: 848-7410.

Québec-PIRG is seeking proposals for funding of public interest projects on such topics as the environment, health, transportation, women's issues, human rights, student issues, etc. Deadline for project proposal submissions is February 12, 5pm. For more info: 848-7585.

Counselling for the War-Affected. We are offering individual counselling for students directly affected by the war. This will be an opportunity for you to express your feelings and thoughts about war, in an accepting and confidential context. Call Guidance Services, 848-3545 & 3555.

Traducteurs sans frontiers, a volunteer translation group, are looking for students in translation for work on the topics of: human rights, development of peace. Contact 737-4682 Antonio.

Legal Information Service - Problems with your landlord? Problems with that contract you signed? Immigration Dept. giving you headaches? We can help! Info: 848-7482, 9am-5pm, Monday through Friday, at room CC326, Loyola Campus.

Tel-Aide, Montréal's foremost 24-hour telephone listening service for people in distress is trying to find former volunteers to celebrate its 20th anniversary. We are also looking for new English-speaking volunteers to answer the phones. A special 24-hour training will be given.

Rent-a-Hand is a service sponsored by the NDG Senior Citizens' Council which gives assistance to seniors living in NDG and Montréal West. Looking for workers to participate, doing odd jobs. Info: 487-1311.

Writing assistance can improve your writing. Come to H-440 or call 848-3555 .

Twenty something and interested in volunteer work? Shalom Line, a confidential, anonymous listening service, will be accepting new volunteers into their training program which starts in February. Care to listen to those who need to talk? Then please call Suzanne Herscovitch at 735-3541, ext. 3380.

Guidance Services Workshops: Students may sign up now in H-440 for the following workshops: Career and Educational Planning, Reading Efficiency, Time Management, Writing, Study Skills, Creative Job Search, Assertiveness Training, Exam Anxiety Reduction, Stress Management. Contact the Concordia Guidance Services at 848-3555.

The Travel Resource Club holds general meetings every Monday at 5pm, 2009 Bishop St. (crn. de Maisonneuve). All members must attend. Info: 847-0810.

The Lesbian and Gay Friends of Concordia have open discussions over coffee every Friday. These social occassions occur after the regular business meetings and are open to all members of the university community and beyond. Drop by the office at 2020 MacKay (P-Annex) around 4:30pm any Friday. Info: 848-7414.

What is really going on in Central America? Over 1/4 million people killed over the last ten years. The Concordia Central America Committee has meetings every second Friday at 5pm. All are welcome. Call 848-7410 for more info.

WOMEN'S LISTINGS

Sexually harassed? If you feel you have been discriminated against because you are a women, contact the Concordia Women's Collective, who is documenting incidents of sexual harassment & sexism on campus. Contact us at 848-7411 or c/o CUSA 1455 de Maisonneuve W., Montréal, Québec, H3G 1M8.

Bi-The-Way: Bisexual Women's discussion group now meets every Friday. All women welcome. Info: Monday-Thursday at 848-7431. Resource information available at the Concordia Women's Centre during office hours at 2020 Mackay.

The Montréal Women's Network needs volunteers to plan workshops, help with production of the newsletter, etc. Some positions currently open in: Journalism, Public Relations, Advertising, & Book-keeping. All ages are welcome. Info: Sandra 270-0499.

Madonna, Dildoes & Dykes! Come discuss issues of censorship, lesbian sex, femme power, etc., and watch Madonna videos including the banned "Justify My Love." Monday, February 4, 8pm in the Simone de Beauvoir lounge, 2170 Bishop St. Info: 848-7474 and leave a message for theLesbian Studies Coalition.

Classifieds continued from page 2

Males are needed for a psychology experiment examining the relationship between patterns of alcohol use and reactivity to stress. Subjects will be paid for their participation. If interested call Dena at 481-2139 or come down to my office at H1013-9.

Money talks! Does making money while pursuing an education interest you? This could be the opportunity of your lifetime. Call for appointment. Gary (514) 932-5933 after 5pm.

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery, and hypnosis. Those interested should contact the lab, Tues. 2-4pm or Thurs. 9:30-11:30 at 848-2213. Volunteers will be paid for participation.

APARTMENTS

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For rent, now until mid-June (or for a shorter period) 41/2 apartment. Near Loyola on Monkland. Fully furnished and equipped, very comfortable (owner is on sabbatical). Price for students $360 per month. Nonsmoker preferred. No pets. Call Sue 489-5061 evenings.

NDG rental; Nice, big 4 1/2 in NDG. Heated, balcony, main floor; appliances; hard wood floors. Really close to buses, metro, parks, pool, skating. Available immediately. Call Linda 845-7154 (day) 481-8419 (night).

Room available, May 1. Furnished, Loyola area, air cond. Suitable for serious academic. $300/mo. 484-7676.

Sublet, March 1, beautiful 41/2. Two balconies, parking: equipment, $425. 523-4758 Plateau, help!

Responsible roommate - 61/2 near Pine and St. Lawrence, $250/mo heat incl. 282-9563.

Needed: One female roommate; mature, quiet pref. 25+ to share large 31/2 with philosophy major.

Sunny Studio available til July1st, 660ft square with bathroom, Sq. Victoria metro. $285 all inc. 932-5344. 935-1454.

Roommate to share 51/2. NDG, close to Loyola. $180 p.m. All included. Call Christine, 481-6249.

FOR SALE

'79 Buick Riviera. Superbly maintained in California. Never endured winter. V-6 turbo. $1900. Calll Jim 934-318

Graduation Rings from Josten's can be custom ordered now at the Concordia bookstores for Spring Delivery. Bring this advertisement for free name engraving inside the ring. Offer until February 28, 1991.

IBM PC-XT, 640 Kb memory, 360 Kb-51/4" & 720 Kb-31/2" floppies, 20 MB Hard disk, 12" monitor, $400.00, 748-2715.

For Sale: Alpine Car Stereo system 7162 deck with 100 watt 6293 speakers. Speakers brand new and still in box! Asking $350.00. Call 939-5793. Between 12-6.

Electric guitar - Gibson Explorer 2. Excellent condition. Includes case, strap & cords. Asking $525.00, call Marc at 254-9643.

WANTED

Is anyone driving to Toronto over the brake with room for a passenger? Call April 938-0705..

LOST & FOUND

LOST: HP-485X calculator on Tues., Jan. 29 in H-920 or on 6th floor. Call Dan at 692-3749 anytime.

LOST! Two silver rings. If found, please call 483-5344. Reward offered.

Broach found in rm H-962. Leaf shaped, silver coloured. Left at Hall security desk.

Found: Sharp pocket calculator, on 4th floor, Hall building. Describe to Eric at 658-6927 after 6pm.

Found: Poetry in a Spanish class. Will be at the security desk.

Lost 16mm film! Did Bellevue-Pathé splice my film with yours? Darren the film student is now on my workprint but I need mine back! Any info, call Larissa 522-5164.

LOST: fur mitten in the Hall Building, 4th/5th floor on Jan. 10. Please call Evelyn at 637-0634 (work) or hand it in to Security. Sizeable reward!

PERSONALS

Oracion a Santa Clara. Santa Clara que seguiste a Cristo con tu vida de pobreza y oracion has que entregandonos confieis la providencia del Padre Celestial en el entero abandono, aceptando serenamente su divina bondad. Santa Clara bella y hermosa ilumina mis caminos para la Gloria y la Victoria. Librame de los enemigos y de los problemas, pido a Santa Clara que cubra mi cabeza con su Manto Sagrado. Guiame Santa Clara para que pueda resolver todos mis problemas. Amen. -Rezar esta oracion mas 9 Avemarias por 9 dias con una vela encendida en la mano, el ultimo dia dejar la vela finalizar. Hacer 3 peticiones: 1 de negocios y 2 imposibles. Publicar al noveno dia.

Seeking Shannon: Seen you at the Lizard, Met you at the Seahorse, Let's go out for coffee, It's my treat of course? John: 687-4472.

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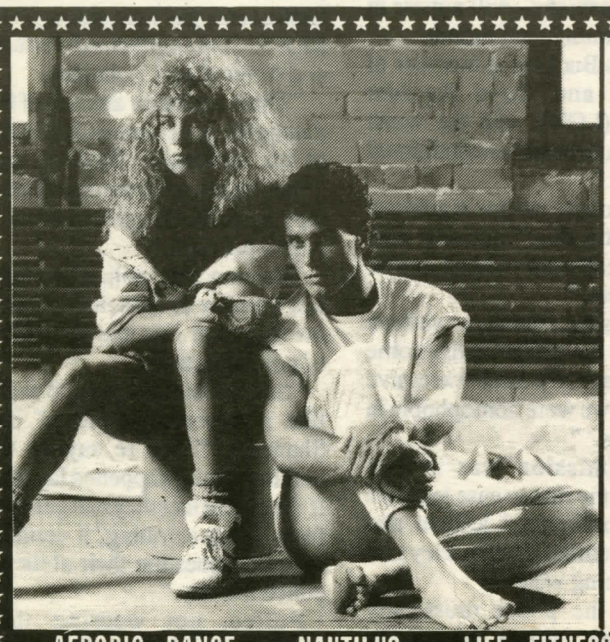

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Splitting up the province

Opting for another party

by Amanda Pfeffer

While Quebecers are deliberating over the province's future relationship with the rest of Canada, a new federal party is proposing to split up the province.

The Option Canada Party wants the dense anglophone region of southwestern Quebec—including Montreal's west end—to become Canada's 11th province, whether Quebec secedes or not.

Greg Gogan, the party's founder, said last week the party was formed to rally anglophones against what he calls "the most insidious form of discrimination against a community."

"We're fighting a losing battle at the provincial level," said Gogan, a Concordia history honour student.

He said although the party was a long time coming, he was more determined to propose an alternative solution to the anglophone minority after he became disappointed with Alliance Quebec's "wishy-washy" presentation at the Bélanger-Campeau Commission.

Alliance Quebec representatives were unavailable for comment.

Gogan's federal re-adoption calls for the creation of a bilingual province, one million people strong, equipped with a provincial legislature and a legitimate place in Canadian Confederation.

Gogan, 38, said this solution will prevent what has become "systematic dissolution of (the anglophone) community."

He said he hopes the party attracts 20,000 members.

But is it realistic to expect the provincial government to give up a chunk of its terrritory, including its economic assets in the Montreal area?

Gogan said this is "no more ridiculous than what the Quebec government is asking of Canada," adding that he considers himself a "nobody" who wants his party to be taken seriously.

But Don MacPherson, political columnist for the *Montreal Gazette*, said that might be difficult.

"It's not the first time an idea like this has come up," MacPherson said, adding that Option Canada's proposals could gain community support, but a popular figure at the party's helm will be needed.

The party began an ad campaign last week in west-end english language papers asking people to host information sessions.

But Ross Worrall, editor of *The Monitor*, N.D.G.'s community newspaper, said he didn't know the party existed even though a quarter page Option Canada ad ran on the second page two weeks ago.

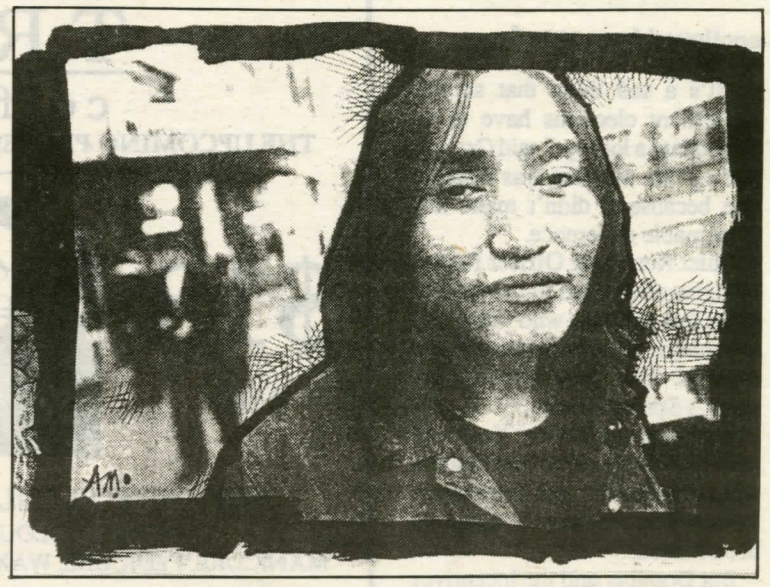
Equality Party officials haven't heard of the new federal party either.

But Tony Kondaks, aid to Equality Party leader Robert Libman, said after listening to Gogan's proposals over the phone, he thought the concept was "a worthy option."

Kondaks has had similar views published in a 1989 edition of the separatist publication *L'aut' Journal*, where he suggested a separate anglophone province called "Quebec West."

The Option Canada Party is still awaiting official registration, but currently has the same status as the Bloc Quebecois,

Gogan said he doesn't fear francophone reaction to his party line but rather the "apathetic nature of the anglophone community."



Self-determination through education

by Jeff Harrington

HALIFAX (CUP) -- When Mohawk Patricia Monture couldn't decide whether or not to go to law school, she went to see her elder. He told her a story, perhaps two or three hours long. When he had finished, she knew she had to go to university before she could fight for justice for her people.

"First, I had to learn how to talk honky," Monture said.

Now a law professor at Dalhousie Law School in Halifax, Monture is one of an increasing number of First Nations people who recognize that getting a university education is an indispensible if often unpleasant step to attaining self- determination.

"Canada is not making an effort to talk to us. We're the ones who have to do double-time and learn how to talk to them," she said.

But while talking and acting "honky" may come easy to English and French Canadians, it's obviously quite unnatural for First Nations people like Monture - who doesn't consider herself Canadian.

First Nations people learn in a different way than the dominant Euro-Canadian society's mode of education. An elder in a Micmac community doesn't lecture the children or scold them if they do something wrong. It is the children's responsibility to approach their teacher, and then watch and listen.

"We'll watch something long enough and memorize it and go away and try it until we get it right," said Jean Knockwood, a native education counsellor at Henson College in Halifax.

For eight years, Knockwood has helped aboriginal students cope with a system that has little understanding of the cultural differences that can make university an alien place. She holds regular writing and study workshops to help students become familiar with the ways universities work.

"You don't have to alter their learning style, their cultural beliefs or how they see the world," she said.

Unfortunately, many non-native teachers at all levels judge First Nations students by non-native values, equating shyness with disinterest, or silence with stupidity.

The result is that native students end up in non-academic or vocational courses, and have appalling dropout rates. Only 20 per cent complete high school; 75 per cent is the Canadian average.

"I don't think our students are failing because they're stupid or inadequate. They're failing because the system is failing them," said Wendy Hull, chair of the Aboriginal Students' Association at Dalhousie University.

As well as hiring more First Nations faculty -- Dalhousie has two out of 760 -- and staff, Hull feels schools and universities must alter their curricula.

"I'm tired of having to listen that residential schools were good for my people," Hull said.

And all teachers must be taught by natives that a meaningful education for First Nations people involves the mind, body and spirit, she said.

"In your dominant society, we're looked on as quitters. But most people don't make it because they aren't spiritually whole - they don't have the right suport."

Now 35, Hull will graduate with a degree in political science this spring, ready to change things.

"(University) education is not important to me in my life. But it is important when we start dealing with the government," she said.

Hull is hopeful things will get better, for Dalhousie has made some positive recent changes.

But she said that as she nears graduation, a piece of her spirit is still missing. Hundreds of years of "civilizing" propaganda had done their trick: her mother chose not to teach her Micmac.

"She believed I would speak English, go to an English school, and do better than she did."

Inuit get dictionary of their own

by Marlene Caplan

The Inuit of Northern Quebec can't say duck.

They can't say goose or fish either. Nor could any of the other 100,000 Inuit living in the arctic regions of the world.

But that will change with the help of a new 30,000 word "Genuine Inuit Words of Nuvanik" dictionary.

The dictionary, which rolled off the presses in mid-January, doesn't list general words like fish or goose, but rather, specific words like snow goose and grey goose, or muscovy and mallard, because the Inuttitut language reflects a specialized culture.

The first of its kind, the 600-page reference book was compiled by Taamusi Qumaq, a retired hunter from Nunavik, the northern Quebec region home to some 10,000 Inuit.

Qumaq (pronounced hoomak) a short man whose face is lined from a life of laughter, sorrow and squinting into the arctic glare of the snows reflection of the sun, looks younger than his 77 years would indicate. His stocky frame is one of a man accustomed to physical labor.

For more than a decade, he has spent most of his time sitting at a table in Povungnituk on Hudson's Bay, compiling his dictionary so "the young people have a tool to help them keep their language."

Speaking through an interpreter at the dictionary's Montreal launching at Avateq Institute on Carré St. Louis, Qumaq praised the efforts of Inuit and the "qullunaq" (white people) who helped produce the book.

"Whether we are Qullunaq or Inuit, we can make something together. Even if we do not speak the same language, we put our minds and hands together and it's beneficial to all."

Qumaq said he created the dictionary to help preserve his people's traditional language. Though all Inuit children speak Inuttitut, many words and meanings referring to traditional life are no longer widely used.

"The words have changed, the meanings have changed, many words have been forgotten," Qumaq said.

The dictionary is the second book written in Inuttitut syllabics by Qumaq. Inuttitut syllabics is a system of writing in which each symbol represents syllabic combinations. It was developped by Christian missionaries in the late1800s who translated the Bible into native languages.

"It's like shorthand... each symbol represents a sound, " said Louis-Jacques Dorais, a linguistics professor at the Université de Laval, who helped edit the dictionary.

The book was co-published by the Inuksiutiit Katimajiit, a Université de Laval research group, and Avataq, a Montreal-based organization that promotes Inuit culture.

Qumaq said there is little danger of the language disappearing because Inuttitut is the language of instruction for the first three years of elementary school in Inuit communities. English and French is then added to the curriculum.

Until now, Qumaq added, no attempt to preserve words or standardize usage throughout the Arctic has been made.

A spokesperson for the Kativik Regional School Board (KRSB) — which serves the Nunavik communities — said the dictionary will be "invaluable for educators, administrators and health care workers who work in northern communities, and it will help prevent the loss of vocabulary."

The Link's STAFF MEETINGS are held every Friday at 4 p.m.
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Elections

continued from page 3

"It's a sad thing that student goverment elections have to be turned into a lottery," said Grimes, adding that the idea was a stupid one because it didn't make any discernable difference.

Chief Returning Officer Robert Douglas advertised in the student press that students who voted had the chance of winning the use of a 4-wheel-drive jeep during next week's Spring Break.

A trip for two to New York will also be raffled off to one student who attended the last candidate's debate. The winners have not yet been named.

But Douglas said the incentives did increase voter turnout, despite what the candidates think.

"I think it (the jeep) encouraged the students to come out and vote because (it made them read the platforms and make an informed vote)," he said. "Besides the students have the right to elect an ass if they want to (not referring to the newly elected co-presidents)."

Brown disgreed. "I think people voted because all of a sudden there were issues."

The new co-presidential term starts April first.

Trials

continued from page 3

private party of about 300 people last July. About 50 of the partygoers stayed around protesting against the police raid.

Most of them were injured during the confrontation, and one was hospitalized.

In response, the next day 250 gays and lesbians staged a peaceful kiss-in outside Station 25, blocking traffic on the corner of St. Mathieu and de Maisonneuve.

Police in riot gear swept through the protesters, injuring at least 70 people.

LGV, which has organized protests, set up a legal defense fund to help cover court costs for the 56 people arrested in the melées.

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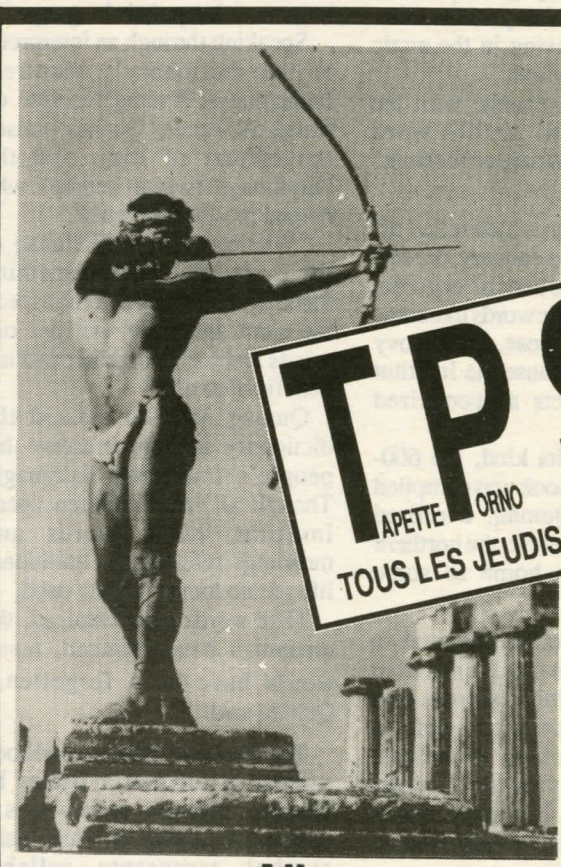

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Merchants try to cure ailing business

Revamping the gay village

by Josey Vogels

A high crime rate, dirty streets and not enough parking space are just some of the problems merchants face in Montreal's "gay village."

High unemployment and welfare doesn't help business either in this neighborhood that runs along Ste. Catherine St. East from Amherst to Papineau.

But the gay community has banded together to try to improve the situation. Merchants and professionals in the area created L'Association de Commercialization et Professionals du Village two years ago to try and revamp the area.

Richard Fitzgerald is the owner of Citi Bar — located at Champlain and Ontario St — and the Association's new president. In the past year, he's brought the organization from near collapse to its present 75 members.

While membership is not based on sexual orientation, 90 percent of the members of the officially-chartered Chamber of Commmerce are gay.

Fitzgerald said the association's immediate concern is getting money from the city to clean storefronts and install park benches and flower pots on the sidewalks.

"This will make the village more inviting to outsiders and attract new investment to build the area up," Fitzgerald said.

But St. Jacques city councillor Raymond Blain, whose riding includes the village, said that while there is an effort to improve things, enthusiasm is lacking.

Blain backs the association — he even puts it up in his office — but added that "It's difficult to convince people that it's in their interest to put energy into this."

Danielle Gallant, an associate manager at the 456 Sauna on de la Gauchetiere street, said many businesses in the area aren't doing well.

"A lot of older stores are just hanging on with the same few clientele they've had for years," Gallant said. "The Association is trying to convince them that if they improve things, they'll get more business."

Gallant said he'd like the Village to follow the example of St. Laurent Blvd..

"We'd like it to become a fun place to go to that attracts people (both gay and straight) who might not otherwise go the the Village."

The association has also been representing the Village in meetings about the city's Master Plan. Their involvement prevented proposals that would have carved the Village in half and changed its zoning laws.

Blain said the group must now link its commercial and community interests.

He added that members should be communicating with gay and straight non-profit groups in the neighbourhood. This, Blain said, would make them an ideal liaison and give them more clout at city hall.

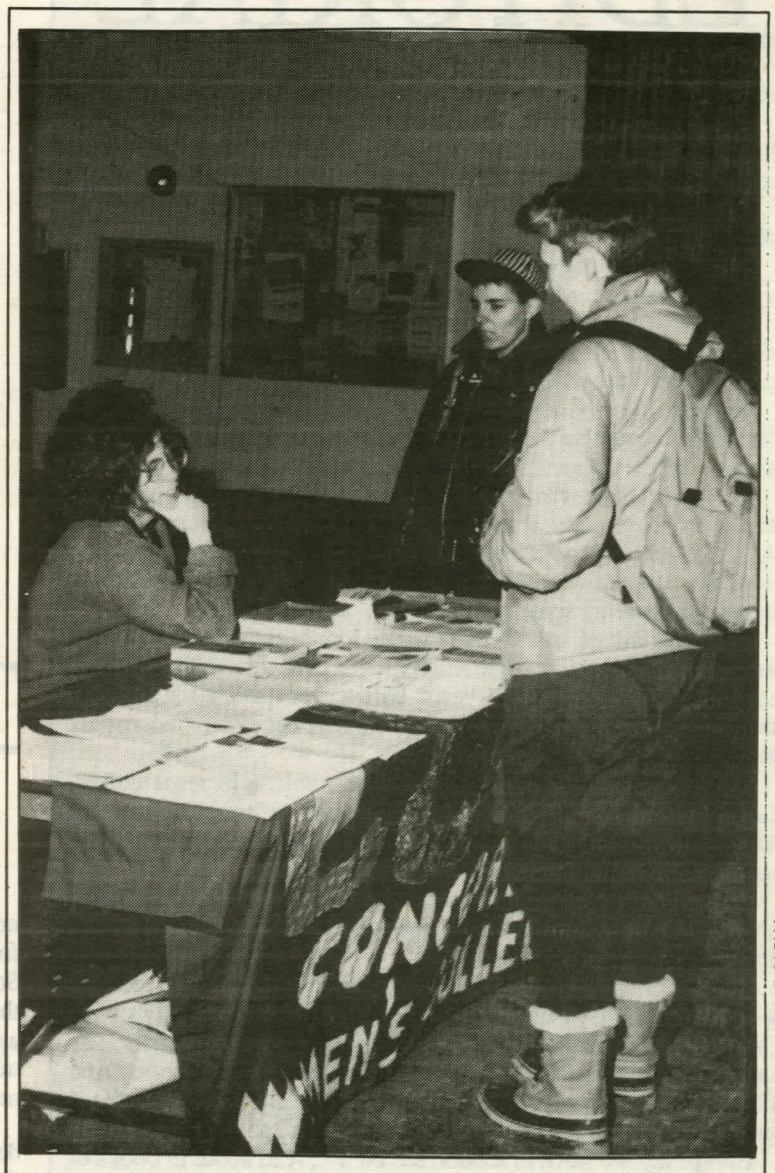

PHOTO BY MICHAEL THIBAULT

The Concordia Women's Collective is commemorating Sexual Assault Awareness Week all this week. Several Collective members have set up an information booth in the Hall Builing's lobby. They are distributing literature and pamphlets on violence and abuse against women. The Collective has recently dealt with an incident involving a Concordia woman student who was harassed in front of Mr. Muffler while waiting for a shuttle across the street from the CONCAVE.

Making lesbian and gay communities more visible

Montreal goes Queer Nation-al

by Satwant Kaur

It started last April as a small group at the Lesbian and Gay Community Services Center in New York. Queer Nation has since then spread to every major city in the U.S. and Toronto. Now there's one in Montreal.

A splinter group of ACT-UP (AIDS Coalition To Unleash Power), Queer Nation is a group concerned mostly with gay- and lesbian-related issues. It is aimed at dealing with the homophobia, lesbophobia and trying to make both communities more visible.

"We liked what they (Queer Nation) were accomplishing in terms of raising people's consciousness of gays and lesbians," said Douglas McColeman, a freelance management and administration consultant. "It made sense that there should be one here in Montreal to show common links between members of the community across North America and to stand up for our rights."

McColeman added that another group was needed to heighten the gay and lesbian community's visibility.

"Other working groups such as LGV (Lesbian and Gay against Violence) works specifically for violence against gays and lesbians, but it doesn't really push on direct action and visibility," he said.

He added that Queer Nation will take a more active role to let people know that gays and lesbians have rights too. The group will also stage "nights-out", which means going into a bar that has expressed a lot of homophobia and to take it over with a whole pile of same-sex couples dancing and kissing."

The group, which has already met twice since its Jan.23 inception, has no formal structure but "the idea was to have people who are interested in direct action with a group that is loosely-linked," said Roger Sanders, another group member.

Although the group is similarly modelled around the goals of the original New York-based Queer Nation, it found that using the word "queer" was problematic.

"The word queer doesn't work because it isn't very bilingual. I don't think that French people could understand or relate to the name," Sanders said.

However, McColeman said "queer" was chosen because it best describes them. "For the most part it means being different, bizarre, out of the norm and they wanted to celebrate the difference. Also, we wanted to disempower the word— that you are queer and that it does not have an effect anymore," he said.

Michael Hendricks, an outreach co-ordinator for ACT-UP, lauded the creation of a new lesbian and gay rights group, but said there is a lot of work to be done to combat homophobia.

"ACT-UP's major function is fighting and acting out according to the AIDS crisis. Homophobia is the problem situation," Hendricks said." (But) ACT-UP can't do everything. The established gay communities have gone slow a long time ago. They are interested in social dances and dungeons and dragons."

Although no plans have been confirmed, the nameless group may support a march to commemorate the second anniversary of the death of gay activist Joe Rose. He was beaten and stabbed to death outside the Frontenac metro station by a gang of youths hurling homophobic insults.

Lesbian and gay seniors face discrimination

It's not easy being green

by Laurel Stevens

It's hard enough being lesbian or gay in a homophobic society or being a senior citizen in an ageist society.

Try to imagine being a lesbian or gay senior in that same society. Where would you turn?

Enter David Cassidy, one of the founders of the Green Carnations, a gay and lesbian group for senior citizens.

"Senior gays and lesbians face discrimination from the straight community because of their sexual orientation, and from the gay community because of their age," said Cassidy, a clinical support worker at Ville Marie Social Services. "So we set up this group about a year ago to answer some of their needs."

So far the group has about 30 members, with a man-woman ratio of about three to one. They meet once a month, usually at one of the member's homes, for a pot-luck supper.

Ernest Zimmer, 56, who's been a member since the group was formed, said the Green Carnations provide social interaction for a segment of the community that is often ignored.

"The Green Carnations gave me an opportunity for a social life beyond sitting in a bar," he said. "I enjoy a beer, but the group gave me a chance to get involved in something with a purpose."

And, the group said, its name is of historical importance.

"In the nineteenth century, gays would identify themselves by wearing a green carnation," said Cassidy. "We're interested in reclaiming a part of our history that's been lost."

The group includes both a helping and social element, including volunteer visits to housebound seniors, legal consultation and minor household repairs.

Zimmer said one problem in recruiting new members is that many senior lesbians and gays have spent most or all of their lives in the closet, and are extremely reticent about coming out.

Cassidy recounted the story of "Anna" and "Marion", two elderly lesbians who live in a nursing home. They were approached by members of the Green Carnations asking if they'd like to join.

"They refused to get involved because they were extremely afraid that the management of the nursing home would find out and they would subsequently be discriminated against," said Cassidy.

Zimmer said he would like to see more women get involved. He has suggested to the group that they make their presence known to church groups, senior women's groups and the Royal Canadian Legion.

"But other group members fear that people belonging to these organizations are all super-straight. But I think it might be the same old problem - that people are afraid to admit they're gay or lesbian.

They're scared of being labelled after hiding their sexual orientation all their lives. It's hard to change that."

EDITORIAL

Sometimes it's the little things, happening over and over again, that make life more difficult than need be.

For Michelle, it was the time she boarded a Voyageur bus with her lover and, as usual, the bus was crowded and they had to sit several rows apart. Not so for the straight couple right behind them.

"I want to sit with my wife," said the man and another passenger obliged.

A demand like that would, possibly, have got Michelle and her lover a seat or it could have got them stares, comments or worse.

For Alice, it's walking down the street with her lover and encountering a heterosexual couple walking towards them. She and her lover separate to let the other couple by.

Perhaps Alice and her lover, being polite, would step aside anyway. However, they know they are not seen as a couple. After all, women aren't couples. Besides, women don't fuck each other.

For Cynthia it is what people take for granted. Cynthia lives with her lover and, recently, a new neighbour dropped by to get acquainted. As usual, she asked if either woman had a boyfriend. Not knowing what her attitude would be, Cynthia left the room while her lover avoided answering some other way.

It's bigger things, too. Cynthia would lose her job if her employer knew she was a lesbian. Alice and her lover, even though they've been together for five and a half years, will never qualify for a family membership at their tennis club. Or insurance benefits or income tax breaks.

And if they decided to have children, the problems increase tenfold. Lesbian and gay parents have neither the informal support of heterosexual parents nor the formal support, or even recognition, from school boards or governments.

Taken one at a time, some of these examples seem trivial. But taken together they are not. They add stress to everyday life and they shape the lesbian and gay self-image.

At Concordia, lesbian and gay employees and staff were recently given the right to insure their partners under the university's plan. Previously, benefits were only available to opposite sex partners. The university tried to use AIDS as an excuse to deny the benefits. And despite the university decision, some of Concordia's insurance carriers are still not willing to insure same sex spouses.

Everything we learn in school, see on TV, read about in books or hear people talk about tells us that being heterosexual is the norm. The predominance of heterosexuality, or heterosexism, permeates our lives at every level and in every situation.

At Concordia, a committee hearing a code of conduct case involving a gay man recommended that the university strive to include lesbian and gay course material in the curricula. While their recommendations may have been taken seriously, the university is not hurrying to implement any changes.

Several students have asked why we feel there is a need for a lesbian and gay issue. We'd like to know when students last read anything, beyond spot news, about lesbians and gays in a mainstream newspaper or learned about a lesbian's or gay man's contribution to science or history?

Probably not recently, if ever.

And, if things are going to improve for lesbians and gays, they must be heard. If they remain invisible, their rights, such as legal recognition of their relationships, will be unattainable.

The only way to tell legislators what is needed and then get them to act, is to become a visible, everyday reality in this society.

Communicating through us and other media is a first step.

TO THE EDITOR

Coverage is selective

Your anti-racism issue was more notable for what was omitted than for what was actually included. Some of the most racist incidents in the past year have been committed against Jews, right here in Montréal, and yet your paper makes no mention of any of them.

Who can forget Pierre Peladeau's remark that, "Jews take up too much space", the beating of Hasidic Jews in Montréal by a gang of teenagers, the beating of Jewish youths at a party in Côte-St-Luc by skinheads and the desecration of Jewish cemetaries.

On the international scene, *the Link* nonsensically labels the Allied effort to keep one Arab from beating on another Arab nation — racism. And yet you consistently promote real hatred of the Israeli people.

Your paper howls loudly on the subject of American television network coverage of the war. But on the subject of Jewish cities being bombed, your paper is silent. The truth is you are selective in your treatment on the subject of racism. This is very disturbing since it comes at a time when millions of Jews are under attack in Israel and anti-semitism is on the rise in North America.

Jason Laing,
Biology.

No apologies

Hey Haven, actually there is something about me which is tight. Extremely tight as a matter of fact: It's my stomach muscles after reading your article, which consequently, made no sense.

I don't think my message got through to you. It is exactly that type of prudishness that I was referring to. Remember that you're responsible for you own "liberal envy" frustration. As for an apology: Mary I think you'd be better off trying to redeem your virginity in a bath house.

If you are not an avid reader of *the Link*, like you said, then what were you doing reading it? Hum? I sense "liberal envy" again.

Haven, I've never considered myself to be a "professional journalist." I don't know where you got that trivial and petty statement from, but it suggests an extremely poor judgement on your part. I even specified that my field is modern languages and not journalism. If my attack on Sietzblatt's article was predictable, then what does that makes yours? Unpredictable? I don't think so, your poor argument is just hypocritical.

It doesn't surprise me at all that you'd approve of Roy's article, only somebody with a collar as stiff as that would. I was going to say "somebody with an asshole as tight as that", but I don't think it's worth loosing sleep over. So once again I say "deal with it" (if you can).

Ricardo Duarte

Not an eye-opening read

S.O.S. — Save Our Saddam.

I wish to thank Krishna Rau (*the Link*, Jan. 29) for opening my eyes to the outrageous partisanship of the media with regard to the Gulf War. The media dares present Saddam Hussein as the "bad guy". One need only examine Saddam's record to see what vicious propaganda that is.

True, Saddam started the Iran-Iraq war by invading Iran, causing 1,000,000 deaths for nothing. However, he did that to defend us

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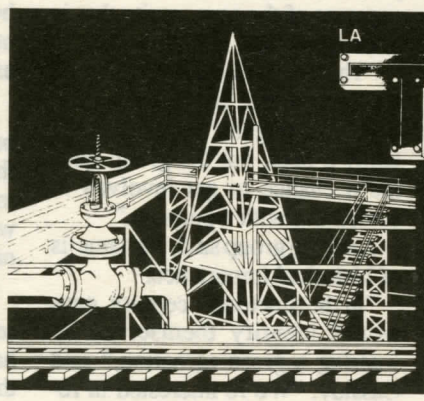
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from the mean, bad Ayatollahs (OK, so there were some Iranian oilfields and waterways he wanted, but that's irrelevant). One can simply regard the war as a brilliant anti-overpopulation tactic.

True, Iraq embarked on a giant armaments program (out of all proportion to the Iran-Iraq war) and built a 50 division, million man army. But it only bought weapons in order to help the western economy, and it built its army in order to reduce unemployment.

True, Saddam ordered that defenceless Kurds be gassed, but they deserved it. After all, non-Arabs have no business living in the "Arab world", even if they were there long before the Arabs arrived.

True, Iraq has built biological weapons, but those weapons were solely for scientific use. Iraq also has tried to build nuclear weapons, but Israel, under the unreasonable pretext that it didn't want nuclear weapons in the hands of people who have sworn again and again to use them against Israel, destroyed the Iraqi nuclear plant. The Iraqi scientific research ambitions were thus cruelly thwarted.

True, Iraq attacked Kuwait, but it was perfectly justified in doing so. After all, some 200 years ago, Iraq and Kuwait were both occupied by the Turks. It is therefore obvious that no matter what has happened since, Kuwait has no right to exist as a separate country. Furthermore, Kuwait had refused to give money to Iraq. What more normal than invading a country that won't give you money?

True, during the invasion of Kuwait, many women (and men) were raped, and over 300 babies were ripped off incubators and left to die a horrible death on the floor. However, they (especially the babies) were obviously imperialistic, colonialistic, fascist yankee lackeys, who besides that were also racist, sexist and homophobic; and lest we forget the worst, zionist agents. Without wishing to seem cruel, they almost deserved being killed or raped.

Fortunately, Krishna Rau provides us with a possible solution to the unbelievable bias of the media: Take over the radio and TV stations. If the majority of people won't make the right decision, then by God, we'll force them to. Long live democracy (Iraqi style).

But enough with this nitpicking. If we want it badly enough, Saddam Hussein will suddenly become a saint and the now: Hare hare, hare Krishna Rau.

If we leave Saudi Arabia with our tail between our legs, if we let Saddam get away with all his atrocities, he will become the good, loving, caring, tender man he really is.

Believe in the inherent goodness of Saddam and you will be saved.

Glory be, Hallelujah baby.

David Bauer,
Comp. Sci.

The power of words

Re: Haven's letter (the Link, Feb.5);

Under whose standards does the phrase "mature student(s)" derive itself from? Freedom of Expression is a real tired issue. I think if you & Ricardo Duarte were to debate this issue to be voted on under two different social groups (and most social groups are divided — not necessarily a negative thing), obviously with different standards, you might realize something very important. If one group were to be a more "status quo-type of group & the other a people with a more "liberal point-of-view", it would be obvious which one of you would win each debate.

Depending on whether you think of this or not, you'll see, as well, that there's a possibility of having to divide CUSA in half for your demand to be even listened to (to you follow at all what goes on within CUSA, apart from Stuart Letovsky? Why not sit in on some meetings or read the Link to see what's going on within CUSA. Are you aware that the CUSA by-elections gave us four feminist directors, something that you would consider a more "liberal point-of-view").

It's too bad that society has pounded our heads with the idea that words like "fuck" and "asshole" have to be so bad (even you have said that it's nothing new to the readers). I think your idea of "children" in high school knowing these words is totally irrelevant to the fact that we all grow older (or, in your words, "mature"). Instead of applying to a status quo rule of "Naughty! Naughty! That's a bad word", why not work on these words to lessen their impact of power if you feel that they're so abusive?

Jason Surette

Stop playing games

What do you think of CUSA?

Now that the world is consumed with the war games and the front page covering it attracts to most newspapers, does CUSA think it has gotten off the hook? No way!

What do you think of CUSA?

Many students attending Concordia and even ex-Concordians still follow this political farce and bureaucracy.

After all, is CUSA not the Concordia University Students Association? Is it not supposed to be standing up to dollar diggers and faculty elites from being complacent to student needs and mental well-being? Well-being meaning school parties and university social life. The internal bickering and back-stabbing has got to stop, if not for the image of CUSA, but for the good of the students. A united CUSA is an effective CUSA.

It seems to this student that this year's CUSA members are too self-serving, arrogant and image conscious. Instead of giving the Campus Centre a facelift to put it in the league of McGill's "Gert's" or the University of Montreal's "Cafe Campus", they would rather spend CUSA's budget on lawyers fees due to their internal non-stop bickering, and this monumental impeachment process.

Other issues CUSA could start fighting for would be more green space for the downtown Hall building, trying to reunite both campuses for a more united Concordia.

In addition, they should be vying for more school spirit to throw away the famous Concordia apathy. CUSA should be enhancing the school spirit and take on a more professional and political approach.

Remember, a united CUSA is an effective CUSA.

Ed Daley

Doing the double-standard

Since the beginning of the war, letters keep being published expressing opinions of students on the matter. Some pretend being experts, others say that they are objective while their opinions show the contrary. I would like to express three points that are commonly ignored, intentionally or not, by our governments.

Firstly and most importantly, the double standard western countries have been using to justify their actions. Nobody, whatever he believes, in his right mind could say that what Hussein did was justified in any way. The funny thing is that while the time it took Americans to respond to this agression on international laws was incredibly fast. People have forgotten that these same Americans have permitted themselves to similiar agressions several times in the past: Grenada, Panama,... Why is it alright for them to do so, no matter what the reasons are?

Secondly, while many countries around the globe have been suffering for years of occupation from neighbouring countries, the United Nations (or States) took similiar steps to counter these occupations but no western country ever did anything to free them. Examples? Lebanon, occupied by Syrians since 1976 and by Israelis since 1982. Afghanistan by Russians,..... Why weren't these countries worth attention?

Thirdly, the ways used by Americans to stop "the dictator" and his ways are exactly the same "the dictator" uses: Mass bombing of innocent civilians, psychological war, propaganda,.... Why should these actions be justified, whatever the reason is? Economic sanctions? They are just an excuse: They weren't even given a chance to work.

I belong to the very small Christian minority in the Middle East (Lebanon) and we always believed that teaming up with the neighbouring Jewish minority and becoming allies with the Americans was the way to protect us. We soon learned that they were only selling our country behind our backs. Those same people that pretend to be defending others.

The worse thing is that this time, the lie is even greater. Other countries have been dragged into this action. The sell off is bigger this once. Rights are suddenly taking the colour red. I wonder who is going to be blamed when all Arabs become hostile to Westerners. When other civilians, Western this time, will fall, will Islamic barbarism be stated as a cause again?

Michel Atallah

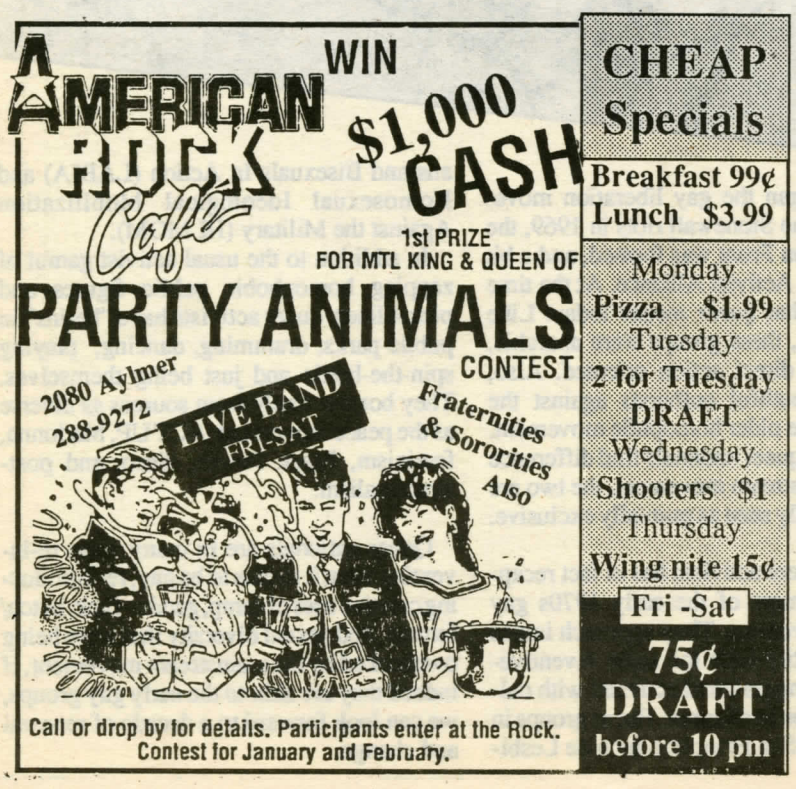
'Be receptionists'

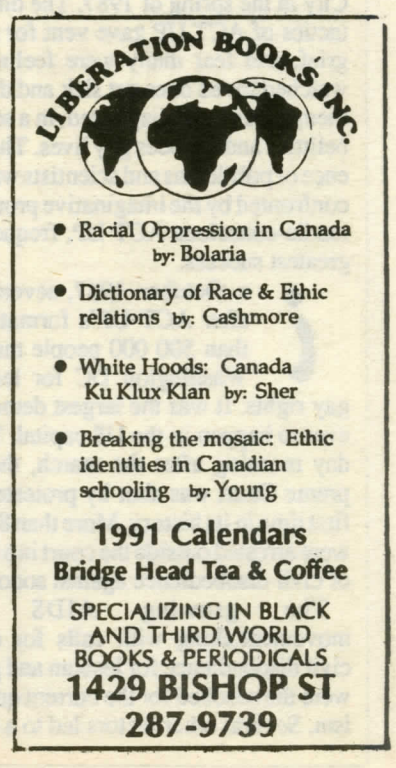
In response to one of the co-presidential platforms regarding CUSA public relations...

Lana Grimes and Kenneth Huck, Hmmm...Now that the period of your prospective co-presidency has passed, allow us to suggest that the two of you apply for a receptionist position at CUSA for the 1991-92 season. Obviously this rated very high on your list of CUSA priorities for it was a part of your campaign platform. Since you won't be employed as CUSA co-presidents this is your finest opportunity to get in there and make a difference at CUSA. So, come on Lana and Ken. Be receptionists, and don't forget to bring your congenial personalities with you!

CUSA receptionists,
Karen Ringuette
Liz Cote
Sandra Gasparini
Lori Weatherhead

The Link welcomes comments, opinion pieces and letters to the editor. Submissions should not exceed 400 words and may be edited for grammar, length and spelling. All submissions must be typed, double-spaced and signed, and must include a telephone number for verification.

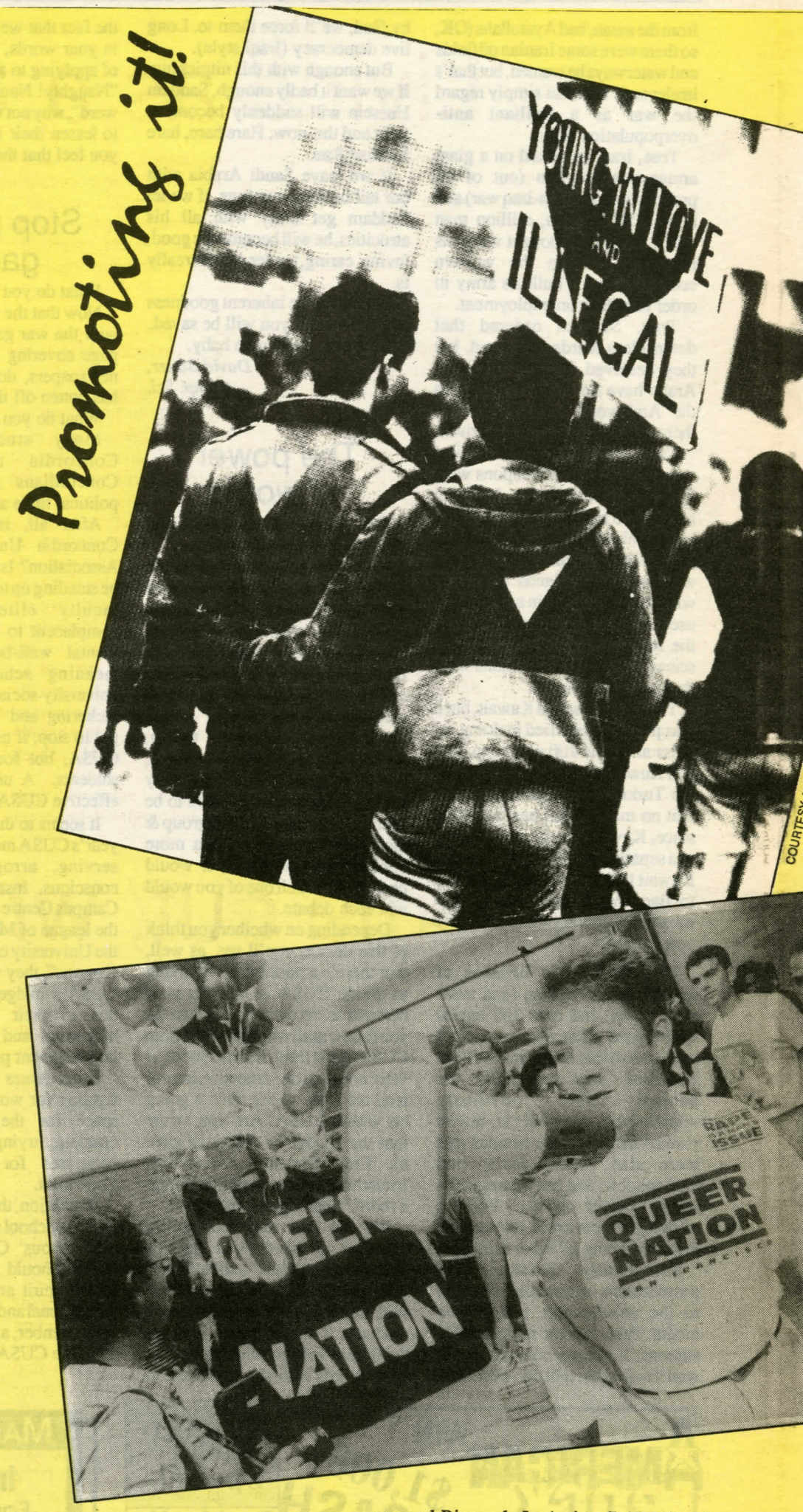




Birth of a Queer Nation

A new generation takes an angrier, more militant road to liberation.

by Peter Tyler



There is a new militant activism sweeping through gay and lesbian communities throughout North America. Identified primarily with the group Queer Nation, it rejects government lobbying, electoral politics, and mainstream political savvy and correctness. These activists wage their campaigns in the streets and in people's faces, using sit-ins, zaps, kiss-ins, guerrilla theater, and visual intervention.

They prefer the word *queer* to *gay* and *lesbian*, words which have come to represent the respectability of the mainstream movement that excludes bisexuals, drag queens, butch dykes, transsexuals, leathersexuals, lipstick lesbians, and radical faeries. Abandoning the assimilation tendency of the lesbian and gay rights movement ("We're just like you except for what we do in bed") the new activists seek to affirm sexual difference. Less concerned with "rights" and more with sexual liberation, homophobic violence, and censorship, the queer activists represent the first generation of lesbians and gays to come of age after both the Stonewall revolution of the 1970s and the AIDS crisis of the 1980s.

As AIDS was devastating gay communities in North America, the US Supreme Court in 1986 upheld state sodomy laws, in which people face jail terms and fines for engaging in certain sex acts in private. In the same year the Pope, viewed by millions of Catholics worldwide as infallible, declared that lesbians and gays were "intrinsically disordered" and blamed them for AIDS. The urgency of the AIDS crisis, the reversal of 60 years of Supreme Court rulings defining and protecting the right to privacy, and the increasing moral conservatism served to radicalize many.

Frustrated and enraged by government inaction and homophobia surrounding the AIDS epidemic, the AIDS Coalition To Unleash Power was formed in New York City in the spring of 1987. The direct action tactics of ACT UP gave vent for the anger, grief, and fear many were feeling as they watched loved ones get sick and die, as they themselves were diagnosed, in a society that belittles and silences gay lives. The indifference of politicians and scientists was directly confronted by the imaginative protests of the media-conscious ACT UP, frequently with greatest success.

In October 1987, several months after ACT UP's formation, more than 500 000 people marched in Washington DC for lesbian and gay rights. It was the largest demonstration ever to happen in the US capital. The Tuesday morning after the march, the US Supreme Court was shut by protesters for the first time in its history. More than 800 people were arrested outside the court in a campaign of civil disobedience against sodomy laws.

The growing AIDS activist movement, along with calls for continued civil disobedience for lesbian and gay rights were the seedbed for the current queer activism. Several other factors led to a feeling of being besieged among lesbians and gays. The US federal government agency for the arts stopped giving endowments to artists that promoted "obscenity" and "homoeroticism," a direct attack against gay, lesbian, and feminist artists who challenged traditional notions of sexuality and gender. A dramatic rise in anti-lesbian and anti-gay violence increased the sense of alarm.

ACT UP focused exclusively on AIDS issues, but their confrontational tactics inspired many of its queer members. In April 1990, some members of ACT UP New York called for a meeting of anyone interested in similar actions around specifically lesbian and gay issues. More than 60 people showed up. Subsequent meetings drew hundreds more. Queer Nation was born.

Conceived as a forum for action rather than an organization, Queer Nation has spread beyond New York to other cities and towns in North America, including Toronto. A group called Out! in Washington,DC and one called OutRage in London, England have similar agendas. An as-of-yet unnamed group in Montréal began meeting last month for the same purpose.

All one has to do is come to a Queer Nation meeting with an idea for an action, announce it, gather with those interested, and do it.

A favorite action is Queer Nights Out, where lesbians and gays trickle into non-gay bars and nightclubs, or the occasional fraternity party, in twos or threes. At a pre-arranged hour the queers all start kissing. Another visibility tactic is to have similar impromptu kiss-ins and teach-ins at suburban shopping malls.

Visual intervention in the urban landscape is another tactic that Queer Nation and others have adopted. This includes wheatpasting and stickering around town such messages as "My Beloved Was Queer-Bashed Here," "Queers Are Here-Get Used To It," "Dykes Take Over The World," and "Don't Tread On Me." A commercial for the store GAP featuring k. d. lang had the P changed to Y by activists.

A San Francisco-based network of cultural activists known as Boy With Arms Akimbo does similar work, often targeting US federal buildings with sex-positive images and texts against censorship. In Montréal, stickers decrying the homophobia and racism of a straight club appeared, as have stickers with photos of MUC police beating lesbian and gay protesters accompanied by the words "Agents De La Paix."

Homophobic violence is a large concern of queer activists. In addition to anti-violence marches, Queer Nation protests outside the homes of queer-bashers to get across the message that lesbians and gays will not be passive victims. "Queers Bash Back" was a slogan of the New York group. Queer activists also organize self-defence workshops, disseminate anti-violence strategies, and neighborhood street patrols. In New York, these patrols are known as the Pink Panthers.

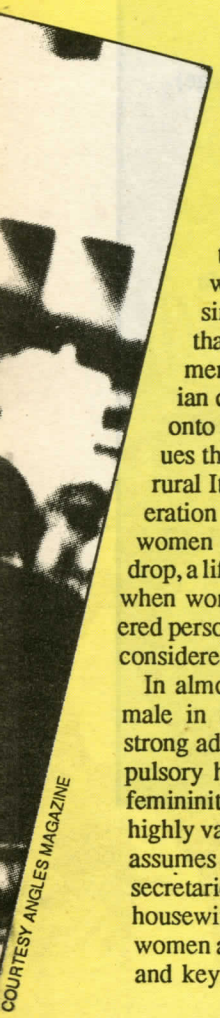
Queer Nation and similar groups have their antecedents in the activist organizations that began the gay liberation movement. After the Stonewall riots in 1969, the Gay Liberation Front was formed, and a bit later, the Gay Activist Alliance. At the time *gay* meant what *queer* means today. Like Queer Nation, these groups were anarchic, spirited, and direct action oriented. Also, they were youthful outbursts against the quietism of the older homophile movement. Although the queer nationals find difference with the mainstream movement, the two are not neccessarily seen as mutually exclusive.

The new queer activism has in fact recaptured the moment of the early 1970s gay liberation movement. They approach issues of queer identity with the same inventiveness, combining political activism with cultural subversion and humor. Focus groups in Queer Nation San Francisco include Lesbians and Bisexuals In Action (LABIA) and Homosexual Ideological Mobilization Against the Military (HI MOM).

In addition to the usual activist gamut of zapping homophobic public figures and picket lines, queer activists have "be-ins" in public parks, drumming, dancing, playing spin-the-bottle and just being themselves. They borrow freely from sources as diverse as the peace movement, ACT UP, Madonna, feminism, Black Power, disco, and post-structuralism.

Queer nationals are in many ways re-inventing what it means to be gay, re-introducing creative uses of camp, gender-fuck, butch/femme, and sexual diversity that were being overlooked by the mainstream movement. If indeed they are akin to the early gay groups, we can look forward to a decade of renewal and change.

Living as a Sicilian dyke



COURTESY ANGLES MAGAZINE

by PatriziaTavormina

When Italian immigrants first arrived in Montreal, not speaking a word of French or English and struggling to build a better life, they depended on one another for survival. While this insularity is an important way that Italians have resisted assimilation, one result of it has been that the feminist and lesbian movement completely bypassed this Italian community, and they have held onto the sexist, and heterosexist values their parents taught them back in rural Italy during the '50s. First generation Italian-Canadian lesbians and women grow up against such a backdrop, a life system akin to the early 1900s when women were lawfully not considered persons, and when lesbians were not considered.

In almost all aspects, growing up female in the Italian community means strong adherence to the dictates of compulsory heterosexuality. Subservience, femininity, passivity, and dependence are highly valued. Basically the female role assumes marriage to Italian men, jobs as secretaries or hairdressers, and of course housewifery and mothering. Because women and lesbians are kept under lock and key, they usually fulfill their parents' archaic expectations. As a child, I watched my uncle beat my 12 year old cousin because she dared to run and play with us. I was spared a beating because I had not reached puberty yet. For Italians, puberty marks the final stages of a girl's training in heterosexual womanhood. Instead of playing, my cousin could only occasionally sit on the balcony. At 16, her parents arranged her marriage, passing on the lock and key to her husband.

As teenagers, Italian girls are not only forbidden to play sports (a masculine endeavor), we can rarely sleep over at a girlfriend's place, attend dances or hang out after class, the underlying reasons being that nice girls (marriageable girls) do not stray from the home. Simply sleeping over at a friend's means acting independently from the family. Such initiative on the part of a female, an obvious claim to male privileges, must in every way be discouraged. We are taught to walk, talk, eat and think like heterosexual women. Throughout high school, my Italian girlfriends lied innovatively and incessantly to gain some freedom. I personally fought my mother tooth and nail for permission to play basketball, and assuredly had my father been around, my fate would have been that of my cousin's.

If the Italian community exists with such traditional values, and rigidly defined sex roles, where in such a penis-ruling culture can dykes possibly survive? The only other Italian lesbian I know is emotionally disturbed at 22 years of age, undoubtedly due to a lifetime of physical and psychological imprisonment. An Anglo-Saxon acquaintance once expressed how, reading her students' journals, she was overwhelmed at the outpouring of distress from Italian females as they described their compulsory daily routines of housework and womanly duties, as well as their frustration at the double standard played out between them and their brothers or husbands. However few rights contemporary lesbians have today, the young Italian-Canadian lesbian undergoes tremendous stress in trying to reconcile her repressive living conditions with the basic human rights enjoyed by her peers.

The only solution for many Italian lesbians, as with most other lesbians, is to leave home. However, in the Italian culture, leaving home is the ultimate sin. A female who leaves her parents home prior to marriage is considered unchaste, a harlot, and dishonors her family. Whereas most lesbians experience ostracization by coming out to their family, an Italian dyke is treated as such by simply moving out.

An Italian lesbian seeking independence loses her cultural identity if her family ostracizes her. She cannot strengthen her identity as an italian and a lesbian with other Italian-Canadian lesbians because so few of us survive our sexist and heterosexist upbringing to dykehood. Many Italian-Canadian lesbians marry or remain married to men, become spinsters, or live closeted lesbian lives. This feeling of cultural isolation is compounded for me as a Sicilian, because I speak a dialect very distinct from standard Italian. Even if I met Italian dykes, I would uncomfortably stutter and struggle to speak an Italian unfamiliar to me. This barrier is exacerbated by the fact that "Siciliano," viewed in Italy as a dirty dialect, is also a dying one. The chances of meeting Sicilian-speaking dykes decrease as more and more Sicilians now speak only standard Italian.

Since I've yet to share my experiences with other first-generation Italian or Sicilian dykes, I'm not sure what powers we can generate from uniting, nor what customs we could reclaim. Certainly, I miss the strong female-bonding characteristic of Italians. It's so natural for me to waltz with my mother, sister, aunt, or to walk arm in arm with female cousins. Such expression of affection, and dancing between females is taboo in many other cultures. But, because Italians segregate the sexes, close female bonding inevitably develops. In addition, Italians have a wonderful appreciation of food.

continued on page 18

Come out, where ever you are

PHOTO BY MARC GELLER

...there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

-Jesus of Nazareth (Luke 12:2-3)

Every tenth person you see on the street is one of us. In classes of forty students, you can count on there being at least four lesbians and gay men. The problem is we look and act just like everybody else so, unless we make a point of making our sexual orientation known, everybody will assume that we are heterosexual.

Heterosexism, the belief that everybody is or should be heterosexual, is a pervasive ideology in this society. Coming out of the closet challenges heterosexism and affirms the legitimacy of a lesbian or gay identity. If we are ever going to obtain our rights or liberation, we are going to have to make an effort to live and love openly as lesbians and gay men.

Non-gays who are aquainted with openly gay people are more likely to support lesbian and gay rights. When we come out to our non-gay friends and family members, they can no longer think of gays as marginal. We are some of the people they know and love. Non-gays will be less likely to denounce us when they realize this.

Rita Mae Brown once quipped that the only people encouraged to lie are politicians and gay people. Closeted lesbians and gay men are living a lie. We are lying when we allow people to think that we are heterosexual, either by explicitly saying things that are not true (making up lovers of the other gender, for example) or by remaining silent about our personal lives.

Often, lesbians and gay men who are in the closet will argue that it is more convenient for them to keep their sexual orientation a secret. At least you don't get discriminated against in the closet, they say. Yet maintaining a lie means constantly devising new lies to tell people or to cover up for your other lies. Sneaking around to meet people, terrified that somebody you know will find out, hardly sounds convenient.

There are many different levels and ways of coming out. Recognizing and accepting your desires for members of your own gender is the most basic one. When you stop lying to yourself about the nature of your sexuality, you have come out to yourself. Learning to accept your sexual orientation can be a difficult, indeed life-long, process. If you are coming to terms with accepting your lesbian or gay orientation, try getting your hands on gay-positive literature. You can learn more about yourself and other gay people this way, with as much privacy as you could possibly need.

The first step out of the closet can be anything from a first sexual encounter with somebody of the same gender, to participating in a gay or lesbian community event. It may be a good idea to come out to other gay people first before telling the non-gay people in your life. They will be able to offer you their advice, experience, and support.

Learning that there is nothing wrong with you, but there is something wrong with a society that condemns you and denies you basic rights because of your sexuality is part of coming out. Discovering that lesbian and gay sexualities are equally as valid as heterosexuality, developing your self-esteem, and knowing that sexuality is a joyful, beautiful, and meaningful part of our lives are all facets of coming out.

Coming out means not being ashamed or embarrassed about our sexuality. Many non-gay people need to "come out" in this way, too. Opposing sex-negative attitudes, of which homophobia is a symptom, benefits and includes us all. Exorsizing shame, guilt, fear, and furtiveness from our lives and sexualities and being proud of who and what we are is what coming out is all about.

Taking on a lesbian or gay identity is a social act central to coming out. In its original sense, coming out was like a debutante's coming out, that is, being welcomed into a society. Learning to appreciate lesbians and gay men, in all our diversity and especially the ways we have found to survive and thrive in a homophobic world, is part of coming out, too.

Many people—lesbian, gay, or otherwise—believe that sexuality is a private matter. Yet heterosexuals have no qualms about wearing wedding rings, showing affection in public, discussing their love lives openly. There is no reason why we should not also participate in the more social or public aspects of our love lives. And considering how much "the public" has to say about what people do in their "private" lives (legalized marriages for heterosexuals, anti-sodomy laws, police actions against gays, economic privileges exclusive to heterosexual people), it seems rather odd to insist that it is a "private" matter. The closet stands for prison, not privacy.

Once we have accepted our sexuality as an important part of our selves, and have decided we will not be divided—telling people one thing, while being, doing, thinking, feeling something else—it is inevitable that we will want to be honest with the people in our

continued on page 14

PHOTO BY MARC GELLER

Montreal's gay and lesbian magazines

Reading the difference

by Jeannette Alejos

As early as the 1940s sex researcher Alfred Kinsey estimated that 11 percent of the world's population is homosexual. If that figureis still accurate, that means Montreal's gay and lesbian magazine readership could number at least 300,000 .

Yet, there is not a wide selection of gay and lesbian magazines in Montreal. Gay men can pick up Fugues, *R.G.* and *M.G.* Lesbians have *Treize* and *Info-Lesbo*. *Info-Lesbo* is bilingual while the other magazines are in French.

Alain Bouchard, editor of *R.G.*, a free monthly, said the gay magazine market is small and saturated.

Bouchard said every year there are at least two attempts to start up a new gay magazine. "But it generally ends in a monumental failure."

This failure is caused by an "ignorance of the gay market" said Bouchard, and by the publishers' attempts at putting out glossy magazines with weak financial support.

"The first realistic principle is that nobody becomes rich with a gay magazine in Montreal," he said. "There is really no money to be made in this business."

However, *R.G.* is successful and has been on the market for 10 years. Every month,10,000 copies are distributed to gay bookstores, bars, restaurants and discotheques.

The secret of the magazine's success, says Bouchard, is its realistic attitude.

"We have been successful because we have followed the gay community and even been ahead of it denouncing certain situations, fighting for gay civil rights, unions of gay couples, improved police-community relations," he said.

"We are a committed magazine. We call a cat a cat (on appelle un chat, un chat) when we have to, and we are not afraid to get involved. But we do not support political parties."

The recession is also a concern for Bouchard.

"Even with only two magazines, the gay magazine market is saturated because of the recession. There are not enough advertisers."

But Bouchard thinks that *R.G.*'s future is stable.

"In five years, I don't know," he said. "In a year or two we will have to be cautious because many businesses could run into financial trouble if the recession continues."

Info-Lesbo is a bilingual publication issued by Project Lavender, a lesbian community project. It is a non-profit newsletter that survives mostly on advertising but also on donations from the private sector. *Info-Lesbo* 's 1,500 copies are distributed each month to 10 outlets, including the Concordia Women's Center and the Simone de Beauvoir Institute.

Info-Lesbo started publishing in December 1990. "We are still in the experimental stage," said Tracey Wyeth, editor and president of the seven-woman committee in charge of the magazine.

Info-Lesbo's objectives are to inform lesbians of events in their community; their February issue includes a new classified ads section.

"We started with no money and no experience," said Wyeth. " We are still growing, we are still changing. We are going to make mistakes I'm sure, but basically we all feel it was a need and we all put a lot of our own money, time and energy into it."

The most important goal for *Info-Lesbo* is to fight discrimination against lesbians.

"All seven of us have encountered a lot of prejudice, and I think that if we were to have any influence at all it would be to make the lesbian community aware of the fact that if we are going to succeed at being accepted by everyone else, then we should start at home and start accepting all of ourselves," said Wyeth.

At present *Info-Lesbo* does not want to take a stand on political issues that may affect the gay community.

"If we start to make our political opinions known, we are going to start to lose our market, and our main goal is not to influence the community politically, but just to inform," she said "We try to make lesbians aware, but in an objective way."

Their desire to stay impartial stems from the fact that this is only their third issue, but Wyeth believes this might change in the near future.

"I am a dreamer,"she said. "We could eventually become a 4-colour, 12-page magazine, take political stands, become a tool for lesbians to use against the system, and expand our market to the U.S."

hush hush

I think I am ...
Maybe it's just...
Nah can't be
Gotta try
Be straight
natural?
Date
It'll pass right?
Wrong
Bought that special issue
Hid it under my bed
hush hush, hush hush
Listened to D on M
Sound waves not even a
hound could catch
hush hush, hush hush
Read book on young ones
Alone
Isolated corner of library
Couldn't dare take it out
hush hush, hush hush
Visited bookstore
Say what if an eye'd catch me?
It sells feminist books too
hush hush, hush hush
Fantasized wanting needing
a material girl's mystery kiss
Wet hot and alone again
hush hush, hush hush
First time at "women's" bar
Heart verge of explosion
Risky
hush hush, hush hush
When,
if ever,
will I celebrate coming out day?

- S.A.

Resources for Lesbians and Gays at Concordia:

groups:

Lesbian Studies Coalition
848-7474 (CUSA - leave a message)
Hall Building, sixth floor, room H637 (CUSA - leave a message)

Lesbian and Gay Friends of Concordia
848-7414
P Annex, 2020 Mackay, room 102

The Concordia Women's Collective
848-7411
P Annex, 2020 Mackay, room 05 (basement level)
(although not solely a lesbian group, the collective can provide literature and information for lesbians)

The Concordia Women's Centre
848-7431
P Annex, 2020 Mackay, room 03 (basement level)
(The Women's Centre offers literature, such as Lesbo-Info, and various other resources for lesbians)

BI-THE-WAY
848-7431
This bisexual women's discussion group now meets every Fri. All women welcome. Feb.8 discussion on older bisexual women.

Concordia Health Services
Loyola: 848-3575
Centennial Building, 6935 Sherbrooke W., room 101
SGW: 848-3565
ER bldg., 2155 Guy, room 407
Health Services can provide information on safe sex practices, sexually transmitted diseases and counselling when needed.

Safer

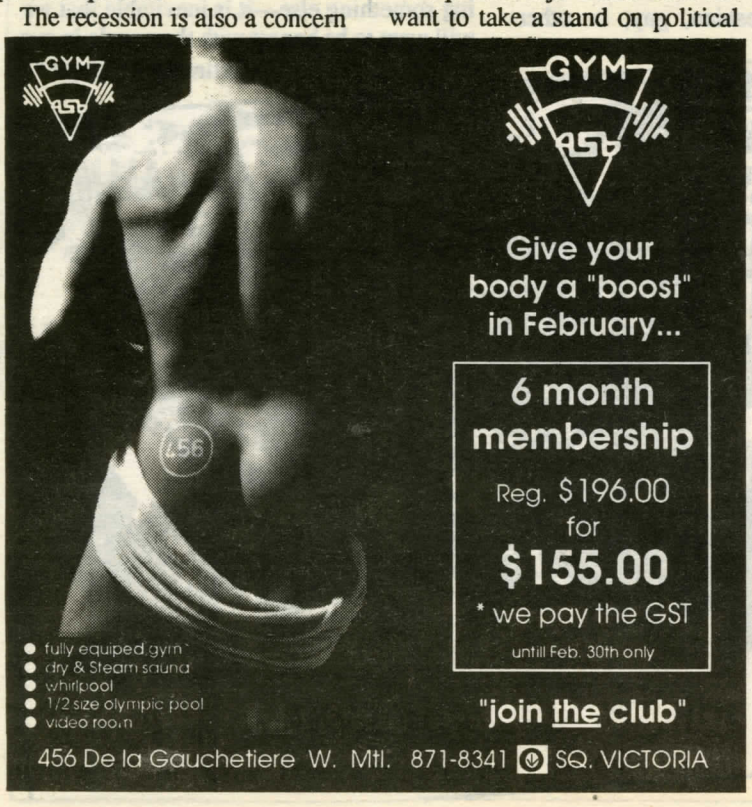
STAY HEALTHY: USE CONDOMS ALL THE TIME

You can get AIDS from unsafe sex. Unsafe sex is oral, anal, or vaginal sex without a condom. The Human Immunodeficiency Virus (HIV), believed to cause AIDS, is transmitted through blood, semen and cervical secretions.

Avoid getting your partners' blood or cum into your bloodstream.

CONDOM TIPS

- Practise while jerking off, before you use them in sexual encounters; Girls!: Many vegetables are penis-shaped
- Don't give up after one try. It takes a while to get used to them
- Squeeze the air out of the tip when you start unrolling it onto the erect (hard) penis
- Only buy condoms made of latex — lambskin condoms break more easily
- Use lots of lubricants on the outside — but only use water-soluable lube (like KY, Lubafax or Muco). Don't use Crisco, Vaseline or other oil-based products — they damage latex rubbers
- Don't use more than a drop inside a condom — you don't want it to slip off
- You can also use a spermicide containing Nonoxynol, which helps to kill the virus. This is NOT a substitute for condoms
- To avoid leakage, pull out soon after ejaculating by grabbing the cock and condom. ACT-UP advises against coming inside someone, even if you are using a condom
- Never re-use a condom. Ever.
- For cunnilingus, you can cut open a non-lubricated condom and place it over the vulva



Bookstores:

l'Androgyne - 3636 St.-Laurent, 842-4765

l'Essentielle - 420 Rachel, 844-3277

GAYLINE - Nighttime info & counselling. Also seeking volunteers willing to give two nights a month. 931-8668

GALOM - Gays and Lesbians of McGill discussion every Fri. at 17h30. 3625 Aylmer.

BCBG - This group provides a social alternative to the bar scene, focussing primarily on outdoor activities. 279-1514

SEROPOSITIVE GROUP - AIDS Community Care Mtl offers support groups for

sex

DON'T

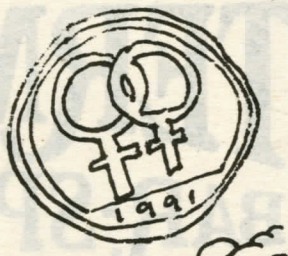
- Fuck without a condom
- Fist without latex gloves
- Lick or suck her vagina during her period
- Ejaculate into her or his mouth
- Share unwashed sex toys. Wash them with soap and water and cover them with a condom
- Rim

BE CAUTIOUS

- Fucking with a condom
- Licking or sucking her vagina with open cuts in your mouth
- Sucking the head of his penis (especially with cuts in your mouth)
- Having oral sex right after brushing your teeth

ENJOY!

- Nipples, toes, tummies, earlobes and necks
- Mutual masturbation
- Hugging, massage
- Kissing
- Body-to-body rubbing
- Licking the shaft of the penis



tips

DRUG USERS

If you shoot up (including steroids) NEVER share your needles or works. EVER. Clean needles and works with bleach:

- Fill a glass with bleach
- Draw bleach up into the syringe twice
- Draw water into the syringe at least twice
- Get your own works and never leave them in a shooting gallery

- from the AIDS Committee of Toronto, ACT-UP Montreal and the Concordia HIV/AIDS project

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(for Steve)

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Why did it have to be a morning?
Why were the stars turned off?
Why weren't you there beside me
the next morning?
My body and soul are craving
For something I can't have.
Your hands, your kiss, your endless love
in an endless night.

Women

Thank you for the compliment.
A Faghag.
That's what you called yourself.
Talk to shrinks, talk with no end
What's wrong? What's right?
Who am I? Who are we?
You gave me a sense of who I am.

- Raouf G. Daoud

Eat my shorts

"Cocksucker and proud of it!"

by Matt Hays

Last September, an article in the New York Times explored the popularity of Bart Simpson among Afro-Americans. Writer Michel Marriott noted the proliferation of Black Bart T-shirts (which included Bart in the personae of Malcolm X, Michael Jordan, and Bob Marley), and pondered the question: Why is Bart so popular with blacks? The conclusions were varied, but the main one seemed to be that blacks identified with Bart's underdog status.

Then came the inevitable: Gay Bart Simpson T-shirts. Selling at T-shirt stands in Greenwich Village, New York, these latest variations of Bart have raised some eyebrows. One features Bart with a Pink Triangle earring and an ACT UP T-shirt. The shirt reads: "Get used to it, dude." Another has Bart in leather pants and suspenders. The inscription: "On your knees, dude!" Perhaps the raciest reads: "Cocksucker, and proud of it."

Bart's popularity with gays is probably due to many of the same reasons he's popular with blacks. "He's an underdog," says Robert Del Tredici, who teaches the History of Animation course at Concordia. "If life is hopeless, and unfair, then Bart Simpson is someone who knows that."

Bart's appeal may also have something to do with his ability to cope with hardship. "He's about survival. This kid is going to have problems. His future is not bright. What lends power to the episodes in which Bart is in is that he's stuck with his character. These are survival tactics. It's not just naughty. It's very poignant." Del Tredici stresses, though, that he sees little significance in Bart's popularity amongst gays. After all, Bart is immensely popular generally. "He's a bad boy. Everybody likes seeing things that they're not supposed to be seeing, but that really reflect what's going on. He's very close to the way people actually think and feel, but don't admit to."

"I have problems with the gay association, though, because that's an agenda, and I don't see Bart as having an agenda. It's more brutal than that, less conscious. I think it's more a result of his tremendous popularity. But maybe it signals a new aggressive stance of the gay movement."

Tom Waugh, who co-taught the course Sexual Orientation and Representation last year at Concordia, feels the T-shirts may have less to do with Bart than with the Simpsons in general. "The show is very camp," notes Waugh. "It has this sense of parody, and this tremendous wit about family roles and sex roles.

"It's completely amoral. Even the most irreverent sitcom has a fundamental morality to it. All of them seem to have a humanistic slant to them. The endings of episodes of the Simpsons, though, are not straight."

As for the idea of Bart Simpson as some sort of a new gay icon, Waugh responds, "I like Lisa better."

It isn't hard to see why the Simpsons as a whole would appeal to the gay community. The cynical treatment of the "normal" nuclear family unit has been a continuous theme since the first episode.

The episode which had family unity as the theme most central to its narrative (and one of the best written episodes) had Homer distraught about how 'abnormal' his family is. On the way to his company picnic, Homer screams, "Remember, as far as anyone knows, we're a nice, normal, family! Be normal! BE NORMAL!!"

After a miserable experience at the picnic, Homer goes to the bar to down a few beer. A television advertisement catches his eye. Dr. Monroe's Family Therapy Centre guarantees family bliss, for a fee (just dial 1-800-HUGS). Homer has his solution. "The answer to life's problems aren't at the bottom of a bottle," he realizes, "they're on TV."

Despite strong protests from the rest of the family, Homer pawns the TV for the money Dr. Monroe's session requires.

Dr. Monroe requests that each member of the Simpson family draw what they consider the roots of their unhappiness. They all draw patriarch Homer.

Finally, Dr. Monroe attaches the family to his last resort, an aversion therapy device whereby each member of the family is hooked up to be electric shocked. Each member can press a button to hurt any other family member they choose. "When someone hurts you emotionally," explains Dr. Monroe, "You hurt them physically, and eventually you learn not to hurt anyone at all."

The Simpsons begin immediately, soon overheating the machine, nearly causing a nationwide blackout. Dr. Monroe declares them an incurably unhappy family, and gives them double their money back (as guaranteed).

The family achieves ultimate happiness, as Homer promises to buy a new and improved television. Finally, Marge exclaims, "We love you."

The episode is an ultimate anti-sitcom, with no eventual happy, cheery epilogue to make up for all of the nasty one-liners exchanged during the previous 23 minutes. But most of all, the Simpsons draws attention to the fact that the nuclear family unit is entirely a social construction. The only thing that finally appeases this family is the prospect of a new television. It is easy to see why gays and blacks, so often dismissed as marginal and not capable of the nuclear family "norm", would find this humour especially appealing.

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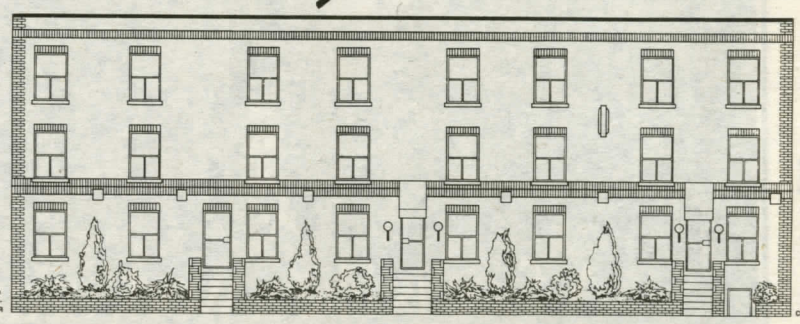

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continued from page 11

lives, sharing with them all of who we are.

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TO ALL FUTURE DRIVERS

The Government is proposing a new regulation for new drivers: *in force for March 1st.*

- increase of practice from 8 to 12 hrs (compulsory).
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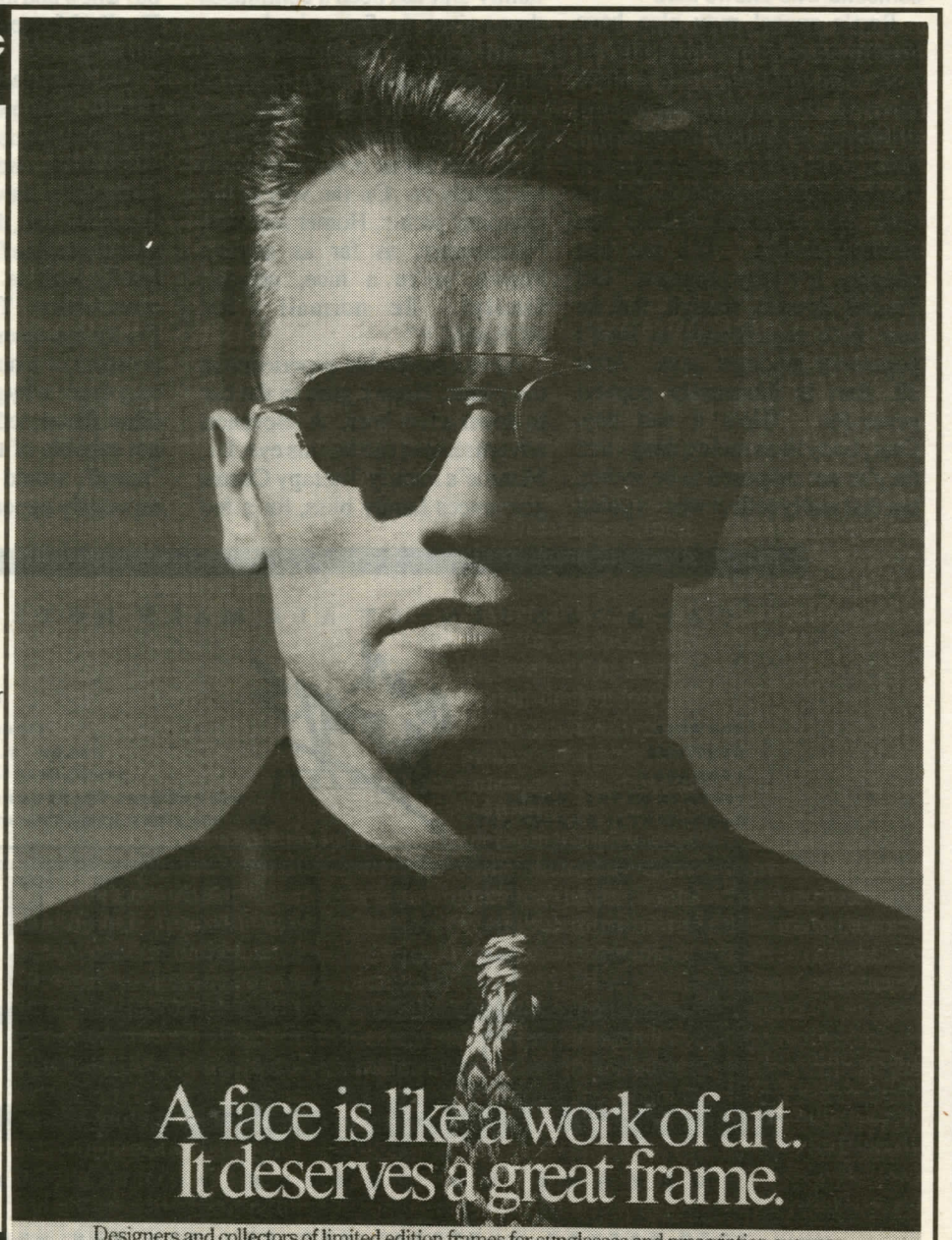

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We're here, we're queer, we're video artists

by Elana Wright

"We're here, We're Queer, We're Fabulous".

This was the rallying cry of lesbians and gays who protested police violence last summer following the raids of Sex Garage, a speakeasy party.

It is also the name of a revealing video by Communications Studies students Danielle Comeau and Maureen Bradley which exposes the violence that occurred during peaceful protests and documents the activism of the gay and lesbian community.

Sex Garage was held in an industrial area of Montreal last July 15, and was attended by about 300 lesbians and gays. According to police, there had been a noise complaint. The raid by approximately thirty police officers from Station 25 that followed this complaint was excessively violent, contrary to regular police raid procedure, and reeked of homophobia.

From this point on, the footage captures the unbelievable swiftness in organization and the unprecedented solidarity of the Montreal lesbian and gay community in the face of abuse, as well as the disturbing violence against the same community.

The video reveals the obvious hypocrisy of MUC police who announced: "We are sympathetic. There will not be a confrontation," and then ordered the riot squad to break up the peaceful protest.

The contrast between the protesters sitting on the pavement creating a roadblock and the police in riot gear (which includes helmets, bullet-proof vests, and night sticks) is a striking image. It serves as a symbol of the power the police wield as well as the courage it takes to affirm one's rights.

A witness interviewed in the video remarked on the startling similarity between the raid of the party and the 1969 Stonewall riots in New York city, which was the first time that gays and lesbians affirmed their rights, and marked the start of the gay pride movement.

The Sex Garage incident could also be compared to the Toronto bathhouse raids which had its 10th anniversary last week. Previous to these raids, the Toronto gay and lesbian community, like Montreal prior to the Sex Garage raid, was not noted for its activism. Three thousand people in Toronto were outraged enough by the raids in 1981 to join a march affirming gay and lesbian rights.

We're Here, We're Queer, We're Fabulous follows in the tradition of activist videos, like DIVA (Damned Intervening Video Activists) out of New York City who are aware of the importance of recording activism in order to reach a much wider audience.

ACT-UP NYC (AIDS Coalition To Unleash Power) has mastered the art of reaching the masses through the media. ACT-UP records on video every action it takes, to use as evidence if charges are laid.

This was one of the reasons Bradley and Comeau had for videotaping the event. The footage is being used in the defense of eight protestors who were arrested for obstructing and/or assaulting police.

Perhaps more importantly, they were motivated to record gay and lesbian history, which is only now being done in a conscientious way. According to Bradley and Comeau, "building bridges between minority groups who are under siege" by our society's patriarchal structure is the key to eradicating police violence.

The police violence at Oka last summer as well as the recent death of Anthony Griffin, emphasizes the need for minority groups to have their collective voice heard, speaking against police violence, in order to prevent another summer of 1990.

We're Here, We're Queer, We're Fabulous is at times hilarious, and at times extremely disturbing look at police violence and the unprecedented solidarity of the Montreal gay and lesbian community in the face of this oppression.

The MUC police was invited to the video's screening at the 1990 Gay and Lesbian Film and Video Festival, but did not attend, despite their recent efforts to reconcile the conflict between the police and the gay and lesbian community.

We're here, we're queer and now we're documented.

Police jab Sex Garage demonstrators outside Station 15.

Printemps à Paris

La Belle et la Bête

par Élie Castiel

La Belle, c'est Sarah Bernhardt, resplendissante dans ses parures, ingénieuse dans ses réparties, merveilleuse dans ses interprétations. La Bête, c'est son public, un animal qu'elle a su dompter, amadouer à sa guise.

En 1991, la Belle c'est Monique Leyrac, une voix, une diction parfaite, un personnage, une vocation, un ensemble de compromis, des engagements qui font la grandeur et la puissance des grandes comédiennes et des grands comédiens.

Monique Leyrac est seule sur scène, ajustant son personnage devant nous, jamais troublante, nullement hésitante, vraie, pudique, jouant la vie, la respirant.

Elle incarne Sarah Bernhardt se préparant à jouer "L'Aiglon" que son ami Edmond Rostand a écrit pour elle. Comment tenir le rôle d'un jeune homme de vingt ans dans un corps de femme de cinquante-six?

Seule dans sa loge, devant les spectateurs d'aujourd'hui, son visage se démaquille.

La paroles sont différentes, selon qu'elles sont prononcées avec ou sans masque, avec ou sans maquillage. Paradoxe du comédien, paradoxe de la théâtralité, mais aussi paradoxe de notre monde quotidien, de notre monde qui ne prend plus rien au sérieux. C'est sans aucun doute ce qu'a voulu dire un Michael Bawtree (auteur et metteur en scène de la pièce) lucide, conscient et constamment inspiré.

Sarah Bernhardt et la Bête, un spectacle à voir absolument si on s'intéresse au théâtre ou si on aspire à être comédien. Une leçon sur le trac, sur le mensonge du jeu, sur sa vérité aussi, sur la mise en scène et le face à face avec le public.

L'émotion, comment la transmettre? Assez ou pas assez? La retenue est-elle une probité ou une déloyauté?

Sarah Bernhardt, c'est aussi la solitude, l'angoisse, le vertige qui s'empare de la comédienne avant qu'elle n'entre en scène.

Comme par enchantement, elle commémore son enfance, raconte son métier, et prend conscience de son état actuel. Et cette émouvante rencontre avec le public prend des échos qui se perdent dans la nuit des temps.

Hommage à Sarah Bernhardt, mais aussi découverte de soi-même en tant que femme et en tant que comédienne. Monique Leyrac envoûte la scène et séduit le spectateur qui en sort merveilleusement ému.

Monique Leyrac dans le rôle de Sarah Bernhardt.

La vraie Sarah Bernhardt dans *L'Aiglon*.

Sarah Bernhardt et la Bête, jusqu'au 9 mars au Café de la Place (Place des Arts), du mardi au samedi à 20h00 - Durée du spectacle: 1h30 avec entracte.

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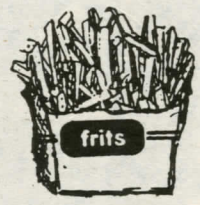

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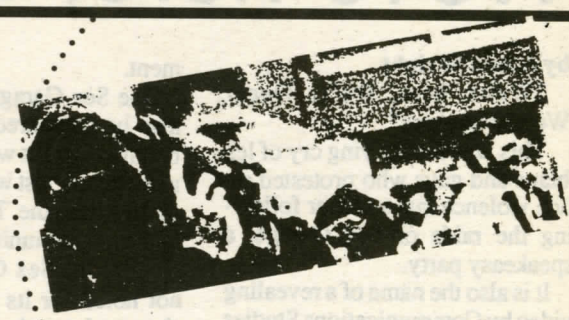

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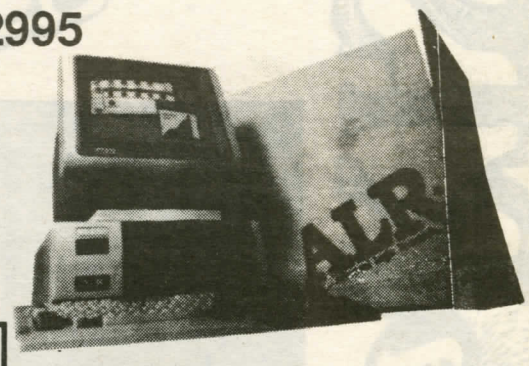

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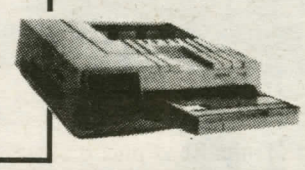

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ARTWORK BY ALISON LOADER

The Concordia Women's Centre presents *Aspects of Humanity*, a group featuring the works of Charmian Bullen, Victoria Edgar, Julie Feldman, Elisabeth Geraghty, Pascale Girardin, Eliza Griffiths, Alison Loader, Elim J. Mak, Lilia Pereira, Katharina Schopol and Annabel Weinstein. The human figure is the unifying element in the show. The show ends Feb. 28.
2020 Mackay, rm. P-03. 848-7431

Macbeth plays the stage

by Carolyne A. VanDerMeer

Dramatic Shakespeare is always a treat, but it is not always without flaws.

Although the acting was superb, the McGill Players' interpretation of the classic *Macbeth* was superb had obvious difficulties that could not be overlooked.

The Players' theatre has certain drawbacks and obvious advantages. Director Mani Haghighi gave thought to the advantages, but also fell victim to the drawbacks.

The theatre is small with a stage that is neither elevated, nor separated from the audience, leaving the audience very close to the actors. This apparently worked well because the actors seemed comfortable, almost unaware of it.

But the proximity of the stage gave the audience a full, clear view of set changes, which at times, interrupted the flow of the play.

Only when the backstage facilities were used as other rooms, such as the banquet hall, did this awkward stage work well.

The play was also extremely long -- about three hours -- but surely the script could have been adapted slightly.

Despite these drawbacks, this interpretation of *Macbeth* had highly redeeming qualities. Most character portrayals were brilliant, and a small number of these deserve mention.

Stefan Molyneux as Macbeth brought a lunacy to Macbeth's look, an intensity well-suited to the nature of the character. The deterioration of Macbeth's hold on reality is intense and complete. Molyneux had indeed become what he believes Macbeth to be.

The portrayal of Lady Macbeth, by Tracey Smith, was also commendable. Again, Smith became her character for the duration of the play, and not for one moment did she step out of her mould. She too displayed an entirely believable sense of insanity, and her deep determination contributed to this imbalance.

Banquo, played by Daniel Giverin was another will-developed character. Giverin, tall, and looking of European descent, brought a realistic interpretation to the role of Banquo.

Banquo's intensity and sincerity were well-portrayed by Giverin, espcecially in the scenes where he played Banquo's ghost.

On the lighter side, Don Maxwell's rendition of the Porter was delightful. He was intensely funny, evident from the audience's laughter.

Overall, there is certainly more praise to deliver than criticism. And, while watching, one must not forget to note that music. Composed by Paul Shuebrook, it brought originality to the play, a necessary element after many interpretations of the same work.

Macbeth will be playing until February 16 at the Players' Theatre, 3480 McTavish, 3rd floor. $4 for students', $8 for the general public. For reservations and information 398-6813.

Native voices from the grave

by Claire Davis

Almighty Voice and His Wife is a new play by Canadian poet and playwright Daniel David Moses. It is the story of a young Cree Indian, Almighty Voice, who is killed by the RCMP after having stolen a cow for his wedding feast.

The tale is not fiction. It represents an important event in Native Canadian history. The fact that few Canadians would even recognize the name Almighty Voice speaks volumes about the kind of Canadian history we learn.

Daniel David Moses is a registered Delaware Indian. He grew up on the Six Nations lands near Brantford Ontario. He has written both poetry and plays. His play, *The Dreaming Beauty*, won 1990 Theatre Canada National Playwrighting Competition, in the One Act Category.

He was prompted to write *Almighty Voice and His Wife* after coming across the story of Almighty Voice at the cultural facililty of a reserve where he was working as a researcher.

According to Moses, the idea floated around in his head for about a decade before being realized.

"I wanted to discover the human story of relationships behind all the politics," he says.

The play was presented as a Freefall production by the Playwright's Workshop of Montreal. A Freefall production is a public reading which gives the playwright a chance to hear the play and to receive audience feedback.

Almighty Voice and His Wife is a tragic love story told with poetry and humour. The first Act is a narrative which recounts the story of the young Cree couple, Almighty Voice and White Girl.

The second act is radically different. Almighty Voice has become a ghost and performs in a minstrel show. The minstrel show was a type of entertainment popular in 19th century America in which whites dressed up as blacks in a farcical portrayal of "the happy negro", singing and strumming the banjo.

Moses uses the minstrel format to attack stereotypes about native people and to deal with the question of internalized racism which these clichés support.

The second act, however, was confusing and hard to follow. In the discussion afterwards it was explained that the concept of the minstrel show would become clearer in a full-scale production with costumes, props, lighting and adequate rehearsal time.

Despite the limited time for rehearsal, the actors performed magnificently. Even with scripts in hand they were able to bring expression and insight to the text and make a real connection with the audience.

Almighty Voice/Ghost was played by Billy Merasty and White Girl/Interlocutor by Jenny Lauzon.

The Native Earth Performing Arts Theatre Company in Toronto have plans to stage the play later in the year. Hopefully it will return to Montreal in its final form.

Almighty Voice and His Wife is an important and moving play that deserves a wide exposure.

PHOTO BY HEDY RUBIN

It was a hip & wild thang! The VAV Gallery was once again the site of *The Tea House*, a mixed media/performance affair which featured the talents of students/artists with lots of sass and panache. The latest show at this humble but happening gallery are works by the Ceramics Dept.
1395 René Levesque. 848-7434.

cheap stuff

Rapid industrialish rhythms for you - Don't miss *Front Line Assembly* at Foufounes Electriques, Tuesday, Feb. 12th.
87 Ste-Catherine E. 845-5484.

Benefit for the Goddess Trilogy - with Starhawk, jazz singer Michelle Sweeney and director Donna Read plus footage from the first two films - *The Burning Times* and *Goddess Remembered* on Tuesday, Feb. 12 at the Rialto. $10 (with a sliding scale).
5723 Park. 274-3550.

Bergman and the Scandanavians - *Wild Strawberries* by Ingmar Berman at 19h and *The Virgin Spring* by Bergman at 20h45 at the F.C.Smith Auditorium on Wednesday, Feb. 13. FREE!
7141 Sherbrooke W. 848-2555.

Improv Comedy - with *Caught in the Act* on Valentine's Day, Thursday, Feb. 14. The show starts at 21h. $5.98 at the door.
5240 Park. 270-7848.

Twenty Years of Canadian Student Cinema - will be celebrated at the Cinematheque with the screenings of about a dozen films by directors of various repute on Thursday, Feb. 14 at 21h.
1455 de Maisonneuve W. H-110. 848-3878.

continued from page 11

North Americans are too thin-conscious to appreciate the joys of eating, but Italians have the same attitude towards food that they have towards bodies: The more, the merrier. In a think-slim society, it's refreshing to see both food and voluptuous females still highly adored amongst many Italians.

Recently I've transformed a few Sicilian customs to be in keeping with my lesbian culture. When my mother cooks "springi" (sweet rice balls) in October to celebrate San Martino, I celebrate National Coming Out Day on the 11th, and when we cook "cubata" (honey-coated almonds) at Christmas, I celebrate Solstice. Such food traditions carry deep importance. My aunts and mother have lived such harsh lives as immigrant women that having food on the table represented survival, the strength to carry on through another day. As a lesbian in a heterosexist world, I relate strongly to this determination to survive.

I have difficulty describing what it means to be the assimilated daughter of an immigrant mother. Obviously, I live privileges my mother will never live, such as acquiring an education past grade 5 or having career choices beyond that of a back-breaking, underpaid sewing machine operator. The institutionalized racism that confines immigrant women to the cheap female labor need of capitalism has assured me, a lighter-skinned (olive) educated immigrant, easier acces towards a middle class lifestyle. Along with my more privileged position comes a guilt and anger at knowing that Sicilian woman who stepped off the boat at 20 could easily have been me. This feeling of guilt re-occurs every time I look into my mother's eyes and witness the hardships she has lived. In my fight for lesbian rights, I continuously attempt to summon within myself the strength and relentless stamina of that immigrant amazon who, barely capable of uttering one word of her new country's tongue, courageously threw out an abusive husband and worked 18-hour days legally and illegally to raise 5 children. When I speak to you as a Sicilian dyke, I bring all of this with me: the pain, anger, and defeats, but also the struggles, culture, herstory, love and survival.

Note:

I wrote this article one year ago, and since then, I have met other Italian lesbians. Last August, the articles was published in the Italian-American issues of Sinister Wisdom, a lesbian journal. The writings of other Italian and Sicilian-American lesbians and women gave me the courage to identify more and more as a Sicilian immigrant, and opened my eyes to what it has meant for me to be part of an ethnic minority in white Anglo-America. While criticizing the Italian communities for their sexism and heterosexism, this article does not describe the discrimination Italian and Sicilian women face within the white lesbian and feminist movements or in the society at large. Lesbians from different cultures (Spanish, Greek, Turkish, Portuguese, etc.) that come from the Mediterranean area, often confront similar prejudices and stereotypes from our familes as lesbians, and from society as ethnic minorities. To this end, the Lesbian Studies Coalition of Concordia is having a "Mediterranean Dykes" discussion on March 11, where lesbians from a Mediterranean background can come together to share our commonalities and differences. For more information, leave a message with Lesbian Studies at 848-7474.

[redacted]

Women's Issue

Deadline for submissions
Monday, February 25th

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FDA Auditorium
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Thursday Feb. 14
The Princess Bride
USA 1987, R. Reiner
Leacock 132
7:30 pm

Popcorn and refreshments will be sold at all Friday and Saturday films. Proceeds go to Canadian Crossroads International.

Please drop off all suggestions for next semester's schedule at Union 432.

The deadline is March 1st.

MFS Office
Room 432, Union Building
398-6825

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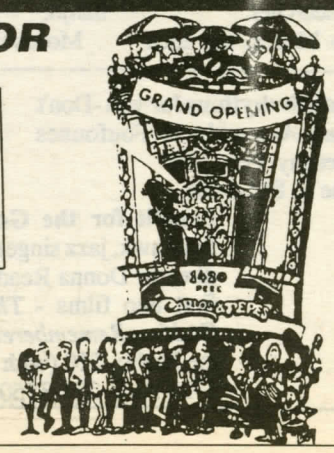

Sportsbeat

PHOTO BY JOSEPH WONG

Stingers split with rivals

by Ron Rogers

You have to be good to be lucky and lucky to be good.

The Concordia men's hockey team found this old adage very useful Sunday afternoon at Loyola Athletic Complex against rival McGill.

The Stingers got a goal in the final minute to even the game, and a fortuitous bounce in overtime to win it 4-3. It was a welcome bit of luck for the Stingers, coming off a disapointing 4-1 loss to Trois-Rivieres on Friday in the annual Corey Cup game at the Forum.

The Corey Cup, emblematic of university hockey supremacy in Quebec, offered the Stingers an opportunity to meet the fourth ranked Patriotes at a time when they were mired in a four game losing streak. But the Stingers couldn't adjust to their famed surroundings and played tight throughout most of the game.

Trois-Rivieres led 2-0 after the first and seemed in total control of the game. But a Concordia goal by Pat Ryan midway through the second seemed to spark the Stingers, who applied solid pressure throughout the remainder of the second and into the third.

However, the third Patriote's goal, coming on the heels of a Concordia power play which offered several good chances to even the game, seemed to knock the stuffing out of the Stingers.

"We kept it tight and held them to only two goals for most of the game," said coach Yves Beaucage, "but we gave up after the third goal."

The game highlighted a recent problem for the Stingers, a definite lack of goal production.

"We wanted to keep our goals against down to two a game, which we have done the last few games," said Beaucage, "but we aren't driving to the net like we should. We were taking too many long shots, and we won't score too often from long shots against their goalie."

"Their bigger size gave them an advantage on the boards," said winger Steve Sonoski. "I don't think we were that nervous, since a lot of us had played here before."

It was a disappointing result for the Stingers, who could have moved to within two points of Trois Rivieres, and two points ahead of McGill, with the win.

As it happened, the Stingers entered the Sunday afternoon game with McGill tied for third with the Redmen, and trailing second place York who won Friday. Thus, the McGill game was even more important than ever, since the top two teams in the division get a bye in the first round of the playoffs.

The Stingers came into the game flat, and it showed, as they were outplayed in the first, resulting in a 2-0 first period deficit. They picked it up a little in the middle frame, going into the dressing room tied at 2-2. Midway through the third, the Redmen took the lead and the game seemed over.

With two minutes to go and holding a power play advantage, coach Beaucage shocked many by pulling netminder Bobby Desjardins for the extra attacker, giving the Stingers six skaters to four. The gamble paid off, with Concordia tying the game on a deflected point shot, with only a minute to go.

In overtime, the Stingers controlled the play from the drop of the puck. With just over a minute gone, Stephane Therrien bounced a puck off a McGill skate and in behind goalie Scott Taylor for the winner.

Martin St. Pierre, Paul Brophy and Marc Morin scored the others for Concordia, with Marc Lajeunesse notching the hat trick for McGill.

Right winger Mark Davidson called the Stingers' slow start a case of wounded confidence.

"Coming off the game at the Forum we had a real fear of screwing up. We were afraid of going flat out."

Coach Beaucage was surprised at Concordia's flat play against McGill, coming off Friday's disappointment.

"I thought we'd come back strong after the last game, but it's hard to judge how the players will react."

Beaucage did note that he has shuffled his lines to get some more offense, and will likely do it again this weekend. The Stingers did outshoot McGill 41-31, but didn't really generate a lot of solid chances.

The team plays consecutive home dates this weekend against Brock and Guelph.

Stingers finish third in Provincials

Women lose shot at Nationals

Gary Lebovics

The dust had settled and dusk was approaching. The 23rd annual Theresa Humes Invitational Tournament (Feb. 1-3) had ended and what did the Concordia Stingers have to show for it? How about a second place finish in a group that included the three best from the U.S. and the three best from Canada.

If that's not enough, the team captured second round win over number one ranked Northeastern of the U.S., by a score of 3-1.

The Stingers had a first round win of 5-0 over McMaster and after their surprising victory over Northeastern they played Providence in the tournament final.

Concordia lost the final 5-2 and despite the letdown, head coach Les Lawton had good things to say about his team's efforts.

"It was an honor just to get to the finals of this tournament," said Lawton. He added that the results might have been different had they gotten a few breaks.

"We were down 2-1 and we went on a 2 on 1, our player hit the crossbar then they came right back and scored, that was the back breaker," said Lawton.

Coming in second certainly made a statement. Throughout the tourney the Concordia defence, which has allowed less than a goal a game during the regular season, played very well. But no one played better than Laura Leslie, who ended up second in the scoring race and was named to the all-star team. Pretty good among a field that included 9 or 10 U.S. National team members as well as three Canadians from our National team.

Other members named to the all-star team included goalie Erin Whitton, and defenceman Ellen Weinberg both of New Hampshire, Lisa Paccione and Cammi Granato of Providence, Leslie, and Toronto's Vicky Sunohara. The tournament's M.V.P. was Beth Beagan of Providence.

In league play Tuesday night, the Stingers whipped McGill 11-1. Laura Leslie sat this game out but Lynn Ann Mageau with three goals and Suzanne Lepage with a couple picked up the slack.

The Stingers missed going to the Canadian Nationals this year by one goal, they lost a 3-2 heartbreaker in Bromont this weekend to Repentigny in the Quebec Provincials.

The loss put them in third place in the tournament. Only the top two teams are invited to play in the Nationals.

Coach Lawton along with Julie Healy and hockey school guru Jamie Frazier, have been asked to select players from Quebec to play on the Canadian National team. Lawton, it has been rumored, is being considered for the coaching job of this team.

PHOTO BY JOSEPH WONG

Stephane Therrien takes a shot against Trois Rivieres Friday night, in the fourth annual Corey Cup game at the Forum. The Stingers lost 4-1, failing to defend their title.

MEN'S B-BALL

	G	W-L	Pts
12	**Concordia**	**11-1**	**22**
11	Carleton	7-4	14
11	Bishop's	7-4	14
13	Ottawa	6-7	12
12	McGill	2-10	4

NATION

1 Western
2 Victoria
3 Guelph
4 UBC
5 Concordia
6 St.F-X
7 UPEI
8 Brandon
9 McMaster
10 Wilfred Laurier

WOMEN'S B-BALL

	G	W	L
9	McGill	6-3	
8	Bishop's	5-3	
9	Laval	5-4	
8	**Concordia**	**1-7**	

MEN'S HOCKEY

1.	UQTR	15-4-0
2.	**Concordia**	**12-6**
3.	York	12-6
4.	McGill	10-7-2
5.	Toronto	10-7-1

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Wednesday -	Club Sandwich
Thursday -	Hot chicken sandwich
Friday -	Ceasar salad
Saturday -	6 oz. Burger with fries

SHOWBAR

Sunday -	Pizzaghetti
Monday -	Hot chicken sandwich
Tuesday -	Pizza
Wednesday -	Club Sandwich
Thursday -	Hamburger steak dinner
Friday -	Spaghetti with meat sauce

PARK

Sunday -	Rigatoni with meat sauce
Monday -	Hot chicken sandwich
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